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C. K. OGDEN



The Geneva Bible first printed 1560.
Between then & 1616, it underwent
more than thirty editions in dif-
ferent sizes. It was the common
family Bible in the reign of Queen
Elizabeth; but, after the appearance of
King James's translation, the use of
it declined. See H. Ellis, in Chri-
stian letters, &c. (Camden Soc.,
1843), p. 27.

BIBLE ENGLISH.

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REV. J. LEWIS G. DAVIES, M.A.

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BIBLE ENGLISH

Chapters on Old and Disused Expressions

IN

THE AUTHORIZED VERSION OF THE SCRIPTURES
AND THE BOOK OF COMMON PRAYER.

With Illustrations from Contemporaneous Literature.

BY THE

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PREFACE.

A PAPER on the obsolete words in the English Bible and Prayer-book, which was read at a Clerical Meeting, was afterwards expanded into twelve short articles for Mr. Erskine Clarke's *Parish Magazine*; and these again, with corrections and very considerable additions, have been moulded into the present volume.

The subject has been handled before by various authors, and Mr. Wright's admirable *Bible Word Book*, to which I have been much indebted, might seem to entirely pre-occupy the ground. The plan, however, of this little work is somewhat different from his. I have not followed the alphabetical arrangement as in a Dictionary, but I have endeavoured to bring together those expressions between which there seemed to be something in common, while the index at the end will, it is hoped, give sufficient facilities for reference.

This task of grouping the various words noticed has, I am aware, been very imperfectly fulfilled, but

few perhaps, who have not made the attempt, can realise the difficulties in the way. I trust, however, that even this approach to performing it may not be without its use and interest.

I may also add that the quotations (if I may say so without a bull) are original, that is, they are derived from my own reading, not from dictionaries. No doubt, in several instances, I may have hit upon some passage which is given in Johnson, or Richardson, or the *Bible Word Book*; but I believe that I have never consciously borrowed quotations from these or similar works, without acknowledging the obligation.

When my papers on this subject were appearing in the *Parish Magazine*, several readers of them were kind enough to favour me with remarks and suggestions, of most of which I have made some use in this book. I shall be still very glad of similar communications, which may serve to improve a second edition, if such should ever be demanded.

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BIBLE ENGLISH.

CHAPTER I.

INTRODUCTORY.

LUTHER said of S. Paul, 'His words are living creatures ; they have hands and feet.' He was referring, no doubt, to the vigour and intense earnestness which mark the Apostle's style. Is not the observation, however, true of all words, not only as uttered by a S. Paul, but as regarded in themselves? They are not mere shapeless atoms which by chance or skill may be combined into a coherent body ; they have hands and feet, a power and a history of their own. There are animals which may be cut in pieces, and yet each separated part maintains an independent existence ; so, in like manner, if a sentence be dislocated, though the continuity of meaning which once it had is of course destroyed, there abides a life in every individual word.

This lesson has in recent times been taught by many ; by none, as regards our own tongue, more effectively or more pleasantly than by Archbishop

Trench in his well-known works on the subject. But to Englishmen perhaps there can be no study of the kind of greater interest than that which has to do with the language of their Bible and Prayer-book ;—I say to Englishmen, for I am sure that there is no one, whatever he may think of the Authorised Version, or however he may dissent from the doctrines or practices enjoined in the Book of Common Prayer, who will not acknowledge the powerful influence which these have had, even if we regard them in their purely literary aspect, in moulding the language, and in some sort the history, of the nation.

It will be my endeavour then, in the following pages, to consider those expressions in the English Bible and Prayer-book, which are either obsolete or obsolescent. I do not of necessity mean unintelligible, for though some of the antiquated words that occur may be a bar to understanding the passages in which they are found, and some may even lead to the misunderstanding of them, there is often no real difficulty in much that is old-fashioned. In many cases, in fact, we are so familiar with the terms through meeting with them in books thus well known to us, and so large a number of them are still common in poetry, that it is only on reflection that we perceive them to be different from such as we now employ in prose composition, or in ordinary speech.

At the Hampton Court Conference in 1604, Dr. Reynolds, President of Corpus Christi, Oxford, one of the chief spokesmen on behalf of the Puritans, complained of inaccurate renderings in the existing versions of the Bible, and prayed that a revised translation

might be made. The proposal was coldly received by the bishops, but met with better encouragement from the king, who, indeed, took up the matter so vigorously that before the end of the year the translators were selected, and the plan of the work arranged. Circumstances, however, prevented its immediate progress, and three or four years elapsed before it was regularly in hand. Dr. Miles Smith, Bishop of Gloucester, who wrote the Preface, referring to the legend that the Septuagint was finished in seventy-two days, states that our version 'cost the workemen, as light as it seemeth, the paines of twise seuen times seuentie-two dayes and more,' that is to say, nearly three years. At length the Book was issued in 1611. At that time James I. was on the throne, Spenser had been dead some twelve years, Shakespeare was finishing the *Tempest*, Ben Jonson had just written the *Alchemist*, Massinger, as yet more known to bailiffs than to that fame which Beaumont and Fletcher had already attained, was engaged in a hard struggle for daily bread; Bacon was Solicitor-General, having already published the *Advancement of Learning*, the *Wisdom of the Ancients*, and some of his *Essays*; Sir Walter Raleigh was in prison composing his *History of the World*; Bishop Andrewes, then Dean of Westminster, held a distinguished place in the company of the translators; Sanderson, whose name must ever stand high among those who have adorned the English Episcopate, had just been admitted to Holy Orders; Bishop Hall, then a parish priest, was about to take his Doctor's, and George Herbert his Bachelor's degree at Cambridge; Clarendon, Fuller, and Milton

were children of three years old. Such were some of the men famous in English literature who flourished at or about this time, and with whose writings it would be natural to compare the language and style of the Authorised Version. Mr. Hallam, however, justly remarks, that in the English Bible these are of a more archaic character than in most other works of this period. 'It may in the eyes of many be a better English, but it is not the English of Daniel, or Raleigh, or Bacon.' (*Hist. of Lit.* II. 366.) The reason is not far to seek. Of the rules drawn up for the guidance of the translators, the first was this: 'The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit.' Another rule specified certain versions to which recourse might be had, 'when they agree better with the text,' while some not named therein were nevertheless laid under contribution by the translators—still the Bishops' Bible formed the basis of their work. This had been published under the care of Archbishop Parker in 1568, and was itself founded on previous versions, especially the Great Bible, or Cranmer's Bible, as it is called, from the fact that the second edition, which appeared in 1540, had a preface from his pen; the first edition had been put forth in the previous year. Naturally, then, our translators would not alter expressions which gave the sense of the original, and were familiar and intelligible to the people, merely because in the course of time some of them had grown rather rusty. Nor, indeed, in such a work are these archaisms undesirable, provided that they do

not obscure the meaning. 'It is good,' writes Archbishop Trench, 'that the phraseology of Scripture should not be exactly that of our common life; that it should be removed from the vulgarities, and even the familiarities, of this; just as there is a sense of fitness which dictates that the architecture of a church should be different from that of a house.' (*On Authorised Version of New Test.* p. 51.)

The English of the Book of Common Prayer is of various dates, extending over a period of nearly 120 years. The Litany was revised by Cranmer in 1544, and, with some omissions and alterations, was introduced nearly in its present form into the Prayer-book of 1549. Other portions again,—*e.g.*, the Prayer for all Conditions of Men, the General Thanksgiving, the Office for Adult Baptism, &c.,—were not added until the final revision in 1662. The most important and sweeping alteration made at that time, so far as the language is concerned, was the substitution of the Authorised Version of 1611 in the Epistles, Gospels, and Introductory Sentences at Morning and Evening Prayer, for that of Cranmer's Bible which had been hitherto used. The older translation, however, still remains in the Psalms and the Commandments, while the *Benedicite*, *Benedictus*, *Magnificat*, and *Nunc Dimittis*, together with the Offertory Sentences and Comfortable Words in the Communion Office, are not taken from any version of the whole Bible, but are an independent translation, probably by Cranmer.

The introduction of the Authorised Version into the Prayer-book was due to the representations of the Puritan party in the Savoy Conference, who com-

plained both of misrenderings and of obsolete expressions in the older translation. Of the latter they cite two instances as samples. In S. Mark, xiv. 65, and S. Luke, xxii. 64 (the Gospels for Monday and Wednesday before Easter), 'areade' was employed instead of 'prophesy;' and in the Gospel for Easter Tuesday (S. Luke, xxiv. 45), 'Then opened He their understanding,' was rendered, 'Then opened He their wits.' They might, however, have found this word in the New Version, in the still common phrase, 'at their wits end' (Ps. cvii. 27), while in Ecclus. xxxi. 20, ('he riseth early and his wits are with him,') the term is equivalent to 'senses,' and is also in frequent use among us. They likewise objected to two words in the Marriage Service, both of which the Bishops promised to alter, though, probably through inadvertence, only one of them was changed.

'Depart' had been used as an active verb, signifying to separate or divide: thus, Latimer (I. 176), preaching in 1549, the year in which the first Prayer-book of Edward VI. was published, recommends that aged and failing preachers should seek helpers, and 'depart part of their living with them;' and some eighteen years earlier, Tyndale (III. 95), writes, 'Faith, Hope, and Love, be three sisters: they never can depart in this world.' So the man and woman promised to keep their vows 'till death us depart;' which sense of the word had passed away in 1662: but the slight change of 'depart' into 'do part,' made the meaning intelligible to all. The term, indeed, had clearly become obsolete in this signification as early as 1611, for the Authorised Version, instead of the old render-

= senses

not so
as to answer
of sense

Then you should
have written
this.

v. n.

ing of Rom. viii. 39, ‘depart us from the love of God,’ gives, ‘separate us.’

The second alteration proposed was in the sentence, ‘With my body I thee worship,’ for which last word they would have substituted ‘honour.’ It is to be regretted that this amendment was not made, as it would have removed a scruple from the minds of some, and rendered the clause more generally understood. ‘Worship,’ in this passage, is used in its old sense of ‘honour,’ though we now confine it to that honour which is due to God alone. Formerly, however, there was nothing incongruous in speaking of God as worshipping His creatures. Wiclif translates S. John, xii. 26, ‘If ony man serue Me, my Fadir schal worschip hym;’ and in Rom. ii. 23, he has ‘vnworschipist’ for ‘dishonourest.’ In our own version also, ‘worship’ is used in its wider meaning; ‘The servant, therefore, fell down and worshipped him.’ (S. Matt. xviii. 26.) ‘Then shalt thou have worship in the presence of them that sit at meat with thee.’ (S. Luke, xiv. 10.) This sense still survives in the titles ‘worship’ and ‘worshipful,’ applied to mayors, magistrates, and others. On the other hand, ‘honourable’ is a title of respect usually confined to men, but formerly given to God also. The American Prayer-book, recognising the changed scope of the word, has, in the *Te Deum*, ‘Thine adorable, true and only Son,’ while in the Marriage Service it omits entirely the clause, ‘With my body I thee worship.’

In course of time, some of the obsolete forms, both in the Bible and Prayer-book, but especially in the first of these, have been altered, apparently without

And it
is. 'confer
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Here are
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x

authority. When the Act of Uniformity was passed, the Book of Common prayer was attached to it, and all future editions were ordered to be in exact agreement with this. Copies, also, of the Act and Book were to be made, and after having been examined and certified by commissioners appointed by the Crown, and passed under the Great Seal, were to be deposited with the dean and chapter of each cathedral and collegiate church, and in each of the Courts at Westminster and in the Tower of London. These Sealed Books, as they are called, have the same authority as the one annexed to the Act, which last, indeed, was mislaid for many years, but was discovered in 1870, in the library of the House of Lords, and has been published in *facsimile* by the Ritual Commission. All Prayer-books, therefore, ought in strictness to be accurate reproductions of one or other of the Sealed Books; and though the reprinting of the Authorised Version, according to the exemplar of 1611, is not thus formally enjoined by law, any changes that are made, even though trifling in themselves, should be effected by proper authority; not, as seems to have been frequently the case, by unknown and irresponsible correctors: for we may reasonably suppose that it is in order to guard against such unlicensed tampering with our Bibles and Prayer-books that a monopoly in issuing them is granted to the Queen's printers and the Universities of Oxford and Cambridge.

In spite of this precaution, however, many alterations have crept in. We should, for instance, open few Prayer-books now in which, in the Absolution both at Morning and Evening Service, we do not

read, 'Wherefore let us beseech Him,' &c. This is correct in the form for the morning, but in the other the Sealed Books give, 'Wherefore beseech we Him.' Such is a sample of several variations, intrinsically unimportant, but betraying inaccuracy. It is a far graver fault when we find editions put forth by the Queen's printers, which lack some of the services; as, for example, the Forms of Prayer to be used at Sea, or even such an important part of the volume as the Ordinal. The Society for Promoting Christian Knowledge has made strong remonstrances on the subject, but hitherto without effect.

The following old forms appear, among others, in the edition of 1611, but have long been modernised in our Bibles: fet, moneth, damosell, flix, chaws, charet, cise, bile, crudle, moe, aliant, fift, sixt, thorow, mids, fornace, brickle, drawen, sowen, growen, &c.; instead of fetched, month, damsel, flux, jaws, chariot, size, boil, curdle, more, alien, fifth, sixth, through, midst, furnace, brittle, drawn, sown, grown, &c. fles.

These corrections have not always been consistently carried out. Here and there a word has been allowed to retain its archaic shape and spelling, *e.g.*, 'sope,' 'cloke,' and in some editions of the Prayer-book, 'peny;'* while in many instances the alteration has been made in some texts, and not in others. 'Lift,' as a past tense, has been retained in certain places; *e.g.*, Gen. vii. 17; S. Luke, xvi. 23,

* The spelling of this word in the Bible of 1611 is by no means uniform, *e.g.*, in S. Matt. xx. 2, it is 'peny,' seven verses later 'penie,' and in S. Mark, xii. 15, 'penny;,' 'penniworth' occurs in S. Mark, vi. 37, and 'penyworth' in S. John, vi. 7.

an 2
 but elsewhere, as in S. Luke, xi. 27, it has been changed to 'lifted.' In Ezek. x. 5, and xlii. 1, the version of 1611 speaks of the 'utter court;' in modern Bibles 'utter' remains only in the last of these passages; in the former it has been altered into 'outer.' 'Rent,' the old form of 'rend,' occurred in twelve texts, but it has been turned into 'rend' in every place save one (Jer. iv. 30). In the Sealed Books of Common Prayer the Introductory Sentence from Joel stands, 'Rent your hearts.'

Dean Alford, in his work on the Queen's English, points out the curious fact that our translators uniformly wrote 'such a one,' but that in our present Bibles the printers have altered it to 'such an one' in every case in the New Testament, and have allowed the original reading to remain in every case in the Old.

No doubt some of these changes are in themselves desirable, but one would like to know on what principle and by what right they have been made; for not all the so-called corrections are as innocent as those already named. Fuller, in his *Pisgah Sight of Palestine*, gives an amusing instance of a blunder perpetrated by these 'irresponsible reviewers.' Speaking of Madmen, a city of Moab, mentioned in Jer. xlviii. 2, he says that the place is 'noteworthy, not for its own merit, but others' mistake. For in the Bibles, and those numerous, printed *Anno Dom.* 1625, the verse in Jeremy is thus rendered, "O Maiden, the sword shall pursue thee;" where the corrector of the press, conceiving it incongruous to join *thee*, a singular pronoun, with Madmen (which he mistook for an appella-

tive, no proper name), ran himself upon that dangerous error' (iv. ii. 20).

In one verse in our own Bibles (1 Tim. ii. 9) the printer, or whoever took upon himself to depart from the text, has substituted two words that are quite different from those which they are meant to represent. S. Paul would not have women adorn themselves with 'broided hair;' the passage is exactly parallel to 1 Pet. iii. 3, and, in both texts, Tyndale's, Cranmer's, and the Geneva Version have 'broided,' and the Rhemish translation 'plaited,' which latter term our Bible adopts in the text of 1 Pet. iii. 3, and in the margin of 1 Tim. ii. 9. The words in the original, though not identical in both verses, are from the same root, and are sufficiently well expressed by either 'plaited' or 'broided,' the old form of 'braided;' but 'broidered,' which until lately was the common reading, has altogether another meaning (Ezek. xvi. 10, 13, 18), and would signify hair that was embroidered or laced with pearls or other ornaments. This corruption was of very early introduction. I have met with it in an edition of the New Testament published at Edinburgh in 1633 by R. Young, King's printer in Scotland; the English King's printer, however, was later in making the change, for in 1638 'broided' still retains its place, but gives way to 'broidred' in an edition printed at the Cambridge University Press in 1648.

The other error, though later in appearing (I have not found it in any edition earlier than 1661), still survives. 'Shamefacedness' means shame which betrays itself in the countenance by blushing or the like;

‘shamefastnesse,’ the word which our translators employed in this passage, is that modesty which is fast or rooted in the character. Spenser writes (*Faerie Queene*, v. 5, 25):—

‘Such is the crueltie of women-kynd
When they have shaken off the shamefast band
With which wise nature did them strongly bynd,
T’ obey the heasts of man’s well-ruling hand.’

And Bishop Jewel, forbearing to mention certain gross scandals, observes, ‘It beseemeth neither our religion nor our modesty, nor our shamefastness’* (*Apol.* part iv. chap. i. div. 1). Both ‘shamefastness’ and ‘shamefacedness’ were in use at the time that our version was made, but as the former term was adopted by our translators, it ought to have been retained. The change is the more to be regretted, because ‘shamefacedness’ is seldom employed now in a very good sense; it has come rather to describe an awkward diffidence, such as we sometimes call ‘sheepishness,’ and so in the passage quoted it scarcely conveys the apostle’s meaning to us. The printers have taken the same liberty in *Ecclus.* xxvi. 15-25, xxxii. 10, xli. 16-24—in all which texts, except xli. 16, the substitution of the one word for the other is not only objectionable in principle, but harmful to the sense.

In these cases the similarity between two words, which yet are quite distinct, has led to the mistake. In other instances a similar confusion may sometimes

* The word is so printed in Jelf’s edition of the *Translation of the Apology*; in that of the Parker Society, though professing to be taken from the same original, it is shamefacedness (iii. 17).

Shamefast, v. n. Chapman, 1. 19

exist in the reader's mind, though no alteration has crept into the text. Many, for example, would perhaps regard 'bewray' as another form of 'betray,' or at all events as identical in meaning; and indeed the words are sometimes so used, but they come from different roots. 'Bewray' is to accuse, and so to show or declare, but the idea of treachery is not of necessity implied in it. 'The ointment . . . bewrayeth itself' (Prov. xxvii. 16). 'Thy speech bewrayeth thee' (Matt. xxvi. 73). The distinction between the two words is well marked in the following sentence from a sermon by Thomas Adams (ii. 238), a divine who lived at the time that our version was made: 'Well may he be hurt . . . and die, that will not bewray his disease, lest he betray his credit.' Again, 'endue' is to put on or clothe. Thus, 'until ye be endued with power from on high' (Luke, xxiv. 49); 'Endue thy ministers with righteousness' (Suffrages after the Creed), and Latimer (i. 448), 'There be but very few which be endued with Christ's livery.' 'Endow,' on the other hand, is, properly speaking, to furnish with a dowry: 'With all my worldly goods I thee endow' (Marriage Service); 'He shall surely endow her to be his wife' (Exod. xxii. 16). The distinction, however, is not always observed; e.g., 'God hath endued me with a good dowry' (Gen. xxx. 20), and a similar instance occurs in Spenser (*F. Q.* i. 4, 51):—

'Returne from whence ye came, and rest a while,
Till morrow next that I the Elfe subdew,
And with Sansfoyes dead dowry you endew.'

Other words there are which appear in more than one

form in our Bible, but with no difference of sense, although modern usage has given a particular meaning to each, thus expressing various significations of the same term by a variety in spelling.

7 | 'Travail' and 'travel' are but different shapes of one word, signifying 'labour,' and may perhaps be connected with 'trouble' and 'tribulation.' 'Travail,' however, alone retains this sense, and indeed is almost entirely restricted to the labour of women with child, while 'travel' is more associated in our minds with ideas of pleasure and amusement than of toil. The expression, however, in its origin reminds us of a time when journeys were undertaken much less lightly than now, and were often accompanied with far greater dangers and hardships. In the version of 1611 the two forms are used indifferently; e.g., 'Behold he travelleth with iniquity, and hath conceived mischief' (Ps. vii. 14); 'I have heard a voice as of a woman in travel' (Jer. iv. 31); 'They which were scattered abroad . . . travailed as far as Phoenice and Cyprus;' 'Gaius and Aristarchus . . . Paul's companions in travail' (Acts, xi. 19; xix. 29). In these, and at least twenty other instances, the spelling has been altered in later editions to suit a distinction which in the early part of the seventeenth century did not exist. In Num. xx. 14, the printers have put 'travel' for 'travail,' evidently under the impression that Moses was referring only to the long journey of Israel; whereas he is speaking of the sorrows and labours of the people generally, of which the wandering in the wilderness formed but a part. 'Beside' now usually means 'by the side of,' while 'besides' signifies 'in

addition to ;' so that we should not now say, 'he shall put them besides the altar' (Lev. vi. 10); or, 'whether we be besides ourselves, it is to God' (2 Cor. v. 13); in both which cases 'beside' has been substituted in modern Bibles. The correctors, indeed, seem to have had a particular fancy for this form of the word, having cut off the final *s* in several other places, even where, as in Gen. xxvi. 1, 1 Kings, x. 13, &c., it would have appeared more natural to retain it. They have never reversed the process, and added the letter to 'beside.' In like manner 'sometime' (Col. iii. 7; 1 Pet. iii. 20) and 'sometimes' (Eph. ii. 13; v. 8) are used indifferently for 'once,' or 'in time past.' It is only the first of these forms which has this signification now, 'sometimes' meaning 'occasionally,' a sense which it never bears in our version. Bramhall writes, 'I hear, moreover, by those who seem to know him, that he was sometimes a novice of our English Church, who deserted his Mother before he knew her' (ii. 358). The printers of later copies give 'sometime' for 'sometimes' in Col. i. 21; elsewhere they have not varied, in regard to this word, from the edition of 1611.

'Ragged' and 'rugged' mean literally broken; the present distinction between the two is marked in the well-known alliterative line, 'Around the rugged rocks the ragged rascals ran,' but such distinction is of comparatively recent invention. 'Rugged' does not occur in our translation, but in Isa. ii. 21, we read of 'ragged rocks.' So in Fuller's *Pisgah Sight* (I. vi. 8) we find, 'Saint Hierom who lived himself long in Palestine . . . speaketh very meanly thereof. It is ragged, with craggy mountains.' Shakespeare has the expression,

'My voice is ragged;' *i.e.*, rough and broken (*As You Like It*, ii. 5).

To 'assay' denotes with us to test; to 'essay' is to endeavour, or to begin in a tentative way. In 1 Sam. xvii. 39 'he assayed to go, for he had not proved it,' might now be expressed by us, 'he essayed to go, for he had not assayed it.' When the version was made, however, 'assay' did duty for both meanings, for 'essay' as a verb was not in use; the earliest example given of it in Richardson's *Dictionary* is from Denham's *Cooper's Hill*, published in 1643. The approximate time of the introduction of the word as a substantive is marked in a well-known passage by Bacon who first published his *Essays* in 1597, and commenting on the title in a dedication prefixed to a larger edition of them in 1612, says, 'The word is late, but the thing is ancient.' The simple verb, 'say' is not uncommon in old writers. 'I will go presently, say on my suit, pay as much money as I have, and swear myself into credit with my tailor for the rest.' (Jonson, *Every Man out of his Humour*, iv. 2.)

Carleton has
it often

CHAPTER II.

PECULIARITIES OF FORM.

IN many cases it is not the word itself, but the particular form of it which is out of date. We find several instances of this in the perfects and passive participles. Most of these are familiar even to the uneducated, and some are yet employed in poetry, so that at first sight we hardly realise that they are obsolete, *i. e.*, not in common use now.

In the following short sentences the strong perfects and participles are still retained by us, though in a slightly different shape. 'The old man of whom ye spake' (Gen. xliii. 27); 'He sware unto him' (Gen. xlvii. 31); 'The spirit tare him' (St. Mark, ix. 20); 'Which ware no clothes' (St. Luke, viii. 27); 'Moses gat him up into the mount' (Exod. xxiv. 18); 'They forgot His works' (Ps. cvi. 13); 'They drave them heavily' (Exod. xiv. 25); 'Abraham clave the wood' (Gen. xxii. 3); 'The man that bare the shield'; 'David took a stone and slang it' (1 Sam. xvii. 41, 49); 'They strake sail' (Acts, xxvii. 17); 'Well stricken in years' (St. Luke, i. 7); 'Though ye have lien among the pots' (Ps. lxxviii. 13).

Weak perfects and participles have often in

*See Hare,
Orig. L.L.,
65*

modern usage taken the place of strong forms. Thus the following would not be employed now: 'Jacob chode with Laban' (Gen. xxxi. 36); we still have 'rode' and 'abode' as the past tenses of 'ride' and 'abide.' An American humourist whose fun depends in part on the use of false grammar and spelling, writes, 'we glode.' This was meant for a ludicrous error, and of course every one now-a-days would say, 'we glided,' but 'glode' was once quite correct, and is found in Chaucer, and even in Spenser. 'Jacob sod pottage' (Gen. xxv. 29); this is perhaps the only one of these examples that would offer any difficulty to the ordinary reader, and that not as to its meaning, but as to the verb of which is a part. The word in the present tense is 'seethe.' We still employ the participle, 'sodden,' and the substantive, 'suds' is also derived from it. Hophni and Phinehas broke through the priests' custom of taking their portion 'while the flesh was in seething,' for they would 'not have sodden flesh, but raw' (1 Sam. ii. 13, 15). But to proceed with our list: 'Thou hast waxen great' (Ezek. xvi. 7); 'I was shapen in iniquity' (Ps. li. 5); 'They be folden together' (Nah. i. 10); 'Their eyes were holden' (St. Luke, xxiv. 16); 'He hath holpen His servant Israel' (St. Luke, i. 54); 'His holy arm hath gotten Him the victory' (Ps. xcvi. 1); 'Your carriages were heavy loaden' (Isa. xlvi. 1); 'A meat-offering baken in the oven' (Lev. ii. 4); 'Wreathen chains of gold' (Exod. xxviii. 24); 'Unwashen hands' (St. Mark, vii. 2). 'Molten' and 'drunken' are obsolete as participles, though we still use them as adjectives. We speak of 'molten lead' or a 'drunken man,' but we should put

*Dr. Sargent,
in text to
Ezekiel,
has glode.*

‘melted’ or ‘drunk’ in the following texts; ‘The mountains shall be molten under Him’ (Mic. i. 4); ‘Serve me, till I have eaten and drunken’ (St. Luke, xvii. 8).

Occasionally, but more rarely, we meet with weak forms which at the time that our version was made had endeavoured to supplant the strong, but have now been driven out again. Thus, ‘A light shined in the prison’ (Acts, xii. 7); ‘He wringed the dew out of the fleece’ (Judges, vi. 38); ‘They digged another well’ (Gen. xxvi. 21); ‘Jacob awaked out of his sleep’ (Gen. xxviii. 16); ‘He hanged the chief baker’ (Gen. xl. 22); ‘They shaked their heads’ (Ps. cix. 25); ‘It hath fully been showed me’ (Ruth, ii. 11). ‘Therefore have I hewed them by the prophets’ (Hos. vi. 5); ‘A tongue not understood of the people’ (Art. xxiv). In most of these instances the strong form is also used in our translation, for we have ‘shone,’ ‘wrung,’ ‘awoke,’ ‘shook,’ ‘hewn,’ and ‘understood.’

‘Lift,’ the shortened form of ‘lifted,’ has already been mentioned; there are two other words curtailed in the same manner. ‘It is fret inward’ (Lev. xiii. 55); ‘who have whet their tongue like a sword’ (Ps. lxiv. 3. Pr. Book). Both ‘builded’ and ‘built’ often occur in the Bible, *e.g.*, Heb. iii. 4, but the former is no longer current.

Many words have passed though a very slight change. There are several which having once been of four syllables and ending in *y*, are now trisyllables, and end in *e*; *e.g.*, ‘arrogancy,’ ‘continency,’ ‘innocency,’ ‘excellency,’ which last we retain in the

title given to governors and ambassadors. We find, 'They hoisted up the mainsail' (Acts, xxvii. 40) for 'hoisted;' 'Saul haling men and women' (Acts, viii. 3), now written and pronounced 'hauling;' 'marishes' (Ezek. xlvii. 11) for 'marshes;' 'fitches' (Isa. xxviii. 25) for 'vetches;' 'fats' (Joel, ii. 24) for 'vats;' 'occurrent' (1 Kings, v. 4) for 'occurrence;' 'magnifical' (1 Chron. xxii. 5) for 'magnificent,' which word indeed in old writers often signified 'munificent' (see Trench's *Glossary*); 'grisled' (Zech. vi. 3) for 'grizzled;' the term by the way, would now be applied only to grey hair, not as in the text to grey horses; 'thoroughly' (S. Luke, iii. 17) for 'thoroughly,' Shakespeare has 'thorough' where we should now put 'through;' 'Thorough bush, thorough brier, thorough flood, thorough fire' (*Mids. N. Dream*, ii. 1); 'pilled' for 'peeled,' and 'strakes' for 'streaks' (Gen. xxx. 37). 'Streak' is derived from 'strike,' and means a line struck; so we speak of the stroke of a pen; the tire of a wheel being a narrow streak of iron round it is called a 'strake' (Ezek. i. 18, margin).

Many of these more modern forms were in use in 1611, and long before, though the older shape of the words was adopted in our version, often perhaps in order to avoid any unnecessary change from former translations with which the people were familiar. In some instances we have two forms of the same word, employed it would seem indiscriminately, though only one survives in common use. Thus, we may find in our Bible ensample and example, glistering and glittering, ambushment and ambush, divorcement and divorce, alway and always, afterward and afterwards,

attent and attentive, sith and since, or and ere, afore and before, determinate and determined, clift and cleft, astonied and astonished, whiles and while, ware and aware, minish and diminish, defenced and fenced, stablsh and establish, adventure (as a verb), and venture, strowed, strawed, and strewed. In all these cases the last form of the word is that which is used with us in the present day. Another point of difference affecting the shell, but not the substance of the terms in which it is found, consists in the change of the privative *un* into *in*. Thus we meet with 'unmoveable' (Acts, xxvii. 41) for 'immoveable;' 'unreprovable' (Col. i. 22) for 'irreprovable;' 'unrebukeable' (1 Tim. vi. 14) for 'irrebukeable,' though these two last words are not very common, 'irreproachable' generally doing duty for both; 'unperfect' (Ps. cxxxix. 16) for 'imperfect,' which is given in the Prayer-book, although the older version; 'unmeasurable' (Prayer of Manasses) for 'immeasurable;' 'unpassable' (Esth. xvi. 24) for 'impassable;' 'untemperate' (Ecclus. xxiii. 13) for 'intemperate,' to which it has been altered in modern Bibles; 'unsatiable' (Ecclus. xxxi. 17) for 'insatiable;' besides the two following, which occur in the headings of chapters; 'unresistible' (Isa. viii.) for 'irresistible;' and 'unrepentance' (S. Matt. xi.) for 'impenitence.'

A slight change in course of time has taken place in one or two onomatopoeous words; those, that is, which have been formed from the sound that they are intended to represent.

'Knap' has yielded to 'snap,' both terms being meant to signify by their crisp, incisive sound, sharp

and sudden breaking. These words coexisted at one time, and are found, *e. g.*, in Shakespeare. 'Snap' does not occur either in the Bible or Prayer-book; 'Knap' only in the Prayer-book version of Psalm xlv. 9: 'He breaketh the bow, and knappeth the spear in sunder.' Shakespeare uses the word in the sense of biting or cracking with the teeth: 'I would she were as lying a gossip in that as ever knapped ginger.' (*Mer. of Ven.* iii. 1.) So 'knapsack,' or as South, quoted by Richardson, writes it, 'snapsack,' is a provision-wallet, or perhaps a sack for broken victuals. Refreshment which is partaken of in a hasty and informal manner is sometimes styled a 'snap.' Thus, Fuller (*Ch. Hist.* xi. ii. 59): 'Mr. Henry Burton, minister, rather took a snap than made a meal in any university;' or to cite an author of our own time: 'Mr. Pilgrim had just returned from one of his long day's rounds among the farm-houses, in the course of which he had sat down to two hearty meals, that might have been mistaken for dinners if he had not declared them to be "snaps."' (G. Eliot, *Scenes of Clerical Life*.) The fool in *Lear* (II. 4) uses 'knap' as meaning 'knock,' 'she knapped 'em o' the coxcombs with a stick;' and 'knapping' is still the term applied to hammering or breaking up the stones employed in road-making.

'Neese,' the old form of 'sneeze,' is another of those words which take their shape from the meaning that they are intended to convey, though some would derive it from the Latin *nasus*, a nose, as being the organ in which the sneeze originates. In 2 Kings, iv. 35, the printers have altered 'neeed' of the

version of 1611 into 'sneezed;' they have left the word however in Job, xli. 18, where it is said of the leviathan or crocodile, 'by his neesings a light doth shine.' In the *Homily against Idolatry* (Part 3, p. 245), reference is made to the custom of invoking saints on every occasion, 'Such as neese (say) God help and S. John.'

Young birds are now said to 'cheep' when they begin to send forth their feeble cry on being hatched; the old word was 'peep,' and so small birds were called 'peepers.' Johnson quotes from Bramston, a satirist who wrote at the beginning of the last century :

'Dishes I chuse, though little yet genteel,
Snails the first course, and peepers crown the meal.'

In Devonshire, according to Mr. Halliwell, the name is given to chicken at a still earlier stage of their development, for there an egg-pie is called a 'peeper.' Thomas Adams, comparing wicked men to different sorts of birds, writes : 'The lapwing, the hypocrite, that cries, Here it is, here it is; here is holiness, when he builds his nest on the ground, is earthly-minded, and runs away with the shell on his head, as if he were perfect when he is once pipient.' (II. 118.) As the young of birds make this noise when they crack the shell, the word perhaps came to be applied to flowers peeping forth, or to the earliest sign of dawn, 'the peep of day,' and then generally to glancing hastily or furtively. The old sense has now quite disappeared, so that many lose something of the real meaning of Isaiah, x. 14, as it

in the
South

stands in our version; 'My hand hath found as a nest the riches of the people; and as one that gathereth eggs that are left have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.' And when the same prophet (viii. 19) speaks of 'the wizards that peep and that mutter,' it might be supposed that the peeping was done with the eyes rather than with the mouth. But they who laid claim to magical powers, not only whispered strange charms and incantations, (the magic cup of *Comus* was 'with many murmurs mixed' (526),) but also aided their impostures by ventriloquism. Indeed in the Septuagint version of Isaiah, xlv. 25, we read of the 'tokens of the ventriloquists' (σημεῖα ἐγγαστριμύθων). The 'peeping' of the wizards was probably of this nature; thus, in Jonson's *Staple of News* (II. 1), one of the characters jeers another as—

'the only oracle
That ever peeped or spake out of a doublet.'

Of words similarly formed, some seem to have stronger constitutions and longer lives than others. We constantly speak, for instance, of yesterday, but 'yesternight' (Gen. xxxi. 29, 42) is now, like 'yesternorn' and 'yestereve,' confined to poetry. Bishop Hall (*Satires*, iv. 5, 83) has 'but as yesterlate,' or as we should now express it, 'only the other day.' Horne Tooke quotes from Dryden's *Don Sebastian* (ii. 1):—

'To love an enemy, the only one
Remaining too, whom yester-sun beheld
Must'ring her charms, and rolling, as she past

By every squadron, her alluring eyes,
To edge her champions' swords and urge my ruin.'

In the margin of Prov. xxvii. 1, we find 'tomorrow day;' this is only given as a more literal rendering of the Hebrew, but it occurs in *Morte d'Arthur*, bk. i. chap. xxi. 'He commanded a privyman of his chamber, that or it be day his best horse and armour, with all that belongeth unto his person be without the city or tomorrow day. Right so, or tomorrow day he met with his man and his horse.'

Again, 'laughing-stock' is still common enough, but 'gazing-stock' and 'mocking-stock' are obsolete. 'I will set thee as a gazing-stock' (Nah. iii. 6); 'Ye were made a gazing-stock' (Heb. x. 33); 'They brought the second to make him a mocking-stock' (2 Mac. vii. 7). 'Gazing-stock' is used by Tyndale in 1 Cor. iv. 9, as also in the Geneva and Cranmer's Bible; but our version has gone back to the still earlier rendering of Wiclif, 'spectacle;' the margin gives 'theatre,' a closer translation of the Greek. In Heb. x. 33, however, our Bible has 'while ye were made a gazing-stock,' though Wiclif again puts 'spectacle,' and the other three versions, 'while all men wondered and gazed at you.' Hutchinson, Becon, and other writers of that period, sometimes speak of the Saviour as our 'Mercy-stock.' Latimer (II. 16), says that Ham 'made a "mocking-stock" of his father.' In the *Merry Wives of Windsor* (III. 1), Sir Hugh Evans complains, 'He has made us his vlouting-stog,' *i. e.*, 'flouting-stock;' and Bishop Hall writes, 'We should be presumptuously mad to hope that God will stand us for a sinning-stocke to provoke

Him how we will.' (*Contemp. of the Quails and Manna.*)

We retain 'frostbitten' (Shakespeare, *Winter's Tale*, v. 2, has 'weather-bitten'); but the expressive term, 'hunger-bitten,' as in Job, xviii. 12, 'His strength shall be hunger-bitten,' is gone. Milton uses the expression in *Paradise Regained* (II. 416): 'Lost in a desert here and hunger-bit.' To supply its place, we now confine 'starving,' which once simply meant 'dying,' to dying of hunger, or sometimes of cold. The old word 'hunger-starven,' which is found, for instance, twice in Bishop Hall's *Satires* (I. i. 13; v. ii. 89), was not tautologous, as indeed it would not be now in the north of England, where I believe a man suffering from extreme cold would usually be described as starved, whereas if it were want of food that he had to endure, he would be said to be 'clemmed.' 'Starve,' however, was not formerly restricted to either sense. Chaucer speaks of Him that 'starf for our redemption' (*Man of Lawes Tale*, 5053).

An owner of sheep is no longer styled a 'sheep-master' (2 Kings, iii. 4), though he who attends to bees is a 'bee-master.' 'Landmarks' is a familiar term, but 'waymarks' (Jer. xxxi. 21) are now called 'direction-posts.' Every one knows what is meant by a cartwright, a wheelwright, or a shipwright; but 'timberwright,' in the margin of Wisd. xiii. 11, is an unusual substitute for 'carpenter,' which stands in the text. There are few who have not heard of the feats achieved by Richard Cœur de Lion with his battle-axe, but fewer still would speak of the 'battle-bows' (Zech. ix. 10; x. 4), of the archers who were

in his army. 'Timberwright' and 'battle-bow' must, however, be regarded rather as exact renderings of the Hebrew than as ordinary English words. S. Paul addresses some companion of his as 'true yoke-fellow' (Phil. iv. 3). Becon (II. 334) says that a wife is given to a man 'to be an helper unto him, and a faithful yoke-fellow.' This compound is now obsolete, though bedfellow, playfellow, schoolfellow, remain. Fuller calls the man who was buried in Elisha's grave (2 Kings, xiii. 21) the prophet's 'grave-fellow.'

When priests are ordained, the bishop warns them that it is their duty 'to teach, and to premonish, to feed and to provide for the Lord's family.' 'Admonish' now serves both in the sense of forewarning of wrong, and rebuking after wrong has been committed; and 'premonish' has fallen into disuse, though it was once common. Bishop Hooper says that God 'is so merciful that He premonisheth and forewarneth of His scourge to come.' (I. 449.) In the same office the bishop is directed to 'surcease' from ordering any against whom any great crime or impediment is alleged. 'Surcease' is never employed now, except in poetry. The American Ordinal has 'cease,' but it retains 'premonish.'

The captain of a trading-vessel is often called the 'master,' as is also the officer who navigates one of her Majesty's ships under the captain's orders; but 'shipmaster' (Jonah, i. 6; Rev. xviii. 17) is obsolete. In the first scene of the *Tempest*, the stage-direction is, 'Enter a ship-master and a boatswain.' (See also the quotation from Hutchinson, p. 167.) 'Shipmen' (1 Kings, ix. 27; Acts, xxvii. 30) is no longer a

Admonish

*is still
in use.*

name applied to seamen, though we have 'boatmen.' One of Chaucer's Canterbury Pilgrims was 'a shipman.' Shakespeare calls a sea-chart 'the shipman's card.' (*Macbeth*, i. 3.)

Sometimes the simple word is now lost, though it survives in some compound. 'Bibber,' meaning drinker, has fallen out of use, but 'winebibber' is still occasionally employed. 'Bibber' is joined with wine in the three passages in which it occurs in our version (Prov. xxiii. 20; S. Matt. xi. 19; S. Luke, vii. 34), but in both the New Testament texts the two words are printed separately in the edition of 1611; in Proverbs they are connected by a hyphen. Howell writes (I. ii. 25), 'As soon as little ant shall bib the ocean dry.' The cloth put round a child to drink up what else would fall on the dress is called a 'bib,' and 'imbibe' and 'imbiber' are sufficiently common.

'Sheard' (Isa. xxx. 14; Ezek. xxiii. 34), or, as it is spelt in modern Bibles, 'sherd,' *i. e.*, that which is sheared off, a fragment, only appears now in the compound 'potsherd.' The priest at Ophelia's funeral speaks of 'shards, flints, and pebbles' (*Ham.* v. 1) as the rubbish thrown into the grave of a suicide. So Bishop Hall says of the broken tables of the Law, 'Every sheard of that stone had been a relique worth laying up' (*Cont. of the Vayle of Moses*). The simple verbs 'mure' and 'dure' are obsolete; but 'immure' and 'endure' are still current. In the heading of Joshua, x. we read, 'The five kings are mured in a cave,' *i. e.*, walled up, great stones being rolled to the entrance of the cavern which formed their prison.

Bishop Hall saw at Malines 'an Englishman so madly devout that he had wilfully mur'd up himself as an anachoret, the worst of all prisoners.' (*Letters*, i. 5.) Shakespeare has 'mure' and 'mural' as nouns, signifying a wall; the latter of these terms exists now as an adjective in two phrases: 'A mural crown,' which was the honour conferred on the Roman soldier who first scaled the wall of a besieged city, and 'a mural tablet or inscription,' being a tablet or monument affixed to a wall in a church. He who is represented by the seed in stony places 'hath not root in himself, but dureth for a while' (S. Matt. xiii. 21). The common preposition 'during' is really the participle of this verb, and so Tyndale writes, 'Paul made a sermon during to midnight' (III. 264).

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Timon of Athens, imprecating a curse upon his countrymen, exclaims, 'Itches, blains, sow all the Athenian bosoms' (IV. i.) A 'blain' is a boil or pustule, perhaps because it is *blown*, or puffed up and swollen. Mr. Wright says that it is still used in this general sense in the West Riding, as it is also in our version (Exod. ix. 10). In ordinary modern English, however, it is seldom employed, except in regard to one particular sort of swelling, and then the word is joined in composition with another denoting the cause of the discomfort, and persons are said to suffer from 'chillblains.'

'Sheepcotes' and 'dovecotes' are still part of our vocabulary, but not so 'cotes for flocks' (2 Chron. xxxii. 28), although 'cot' continues to be used, but only of a *human* habitation of a humble kind, and of

a little bed. Spenser (*Shepherd's Calendar*, September) writes,—

‘Or they will buy his sheep out of the cote,
Or they will carven the shepherd’s throte.’

The numbers of certain nouns offer another point of contrast between the old and the present usage; in some instances the singular form having become obsolete, in others the plural. Thus, ‘What *thank* have ye?’ (S. Luke, vi. 32, 33, 34.) This word, now always found in the plural, is taken from the older versions, and is only met with in this chapter, and in Eccclus. xx. 16, ‘I have no thank for all my good deeds.’ Bacon, however, in his *Essay of Suitors*, writes, ‘They will be content to win a thank;’ and Hutchinson (p. 313), says, ‘This is the patience and affliction of God’s saints and martyrs, which is worthy thank and plenteous reward;’ so also Bishop Hall, ‘Even we men think we know something, neither may our good God lose the thank of His bounty this way.’ (*Invisible World*, I. s. 5.) Jonson uses both ‘a thank’ and ‘a thanks;’

‘It is too good
For these coarse rustic mouths, that cannot open
Or spend a thank for ’t.’ (*Sad Shepherd*, I. i.)

And in the *Poetaster*, iv. 5 :

‘I hope your service merits more respect,
Than thus without a thanks to be sent hence.’

We retain ‘thank’ in the compounds ‘thank-

worthy' (1 S. Pet. ii. 19), and 'pickthank,' *i. e.*, a sycophant who curries favour by unworthy means. Bishop Sanderson (II. 223) writes, 'Doeg to pick a thank with his master, and to endear himself further into his good opinion, told tales of David and Ahimelech.'

'Alms,' in the Authorised Version, is both a singular and plural (Acts, iii. 3; x. 4); the latter use alone remains. This has arisen, no doubt, from the final *s* forming a part of the word which was in course of time taken as the sign of the plural. In Chaucer's *Persones Tale* we read, 'Thise ben generally the almesses and werkes of charitee of hem that have temporel riches,' and then a line or two lower down, 'This almesse shuldest thou do of thy propre thinges.'

That word 'richesses' points to the fact that 'riches,' or 'richesse,' was once a singular. It is thus employed in Rev. xviii. 17, 'In one hour so great riches is come to nought;' and in Wisd. v. 8, 'What good hath riches with our vaunting brought us?' One other instance there was in the edition of 1611, but the plural verb has long since been substituted in our Bibles; 'The riches that he hath gotten is perished.' (Jer. xlviii. 36.) Latimer (i. 277) writes, 'This great riches never maketh a man's life quiet, but rather troublous.' In Froude's *History of England* (III. 114), the following passage is quoted from a letter written in 1538: 'I showed her St. Thomas's shrine, and all such other things worthy of sight, of the which she was not little marvelled of the great riches thereof, saying it to be innumerable,

and that if she had not seen it, all the men in the world could never have made her believe it.' Bishop Andrewes treats the word as of both numbers in the same passage, almost in the same sentence (v. 10). 'Victual' and 'victuals' are both found in the English Bible, even in a single chapter (1 Kings, iv. 7, 27). The term, though a good and expressive one, has come by a caprice of fashion to be considered somewhat vulgar; nor in ordinary use does it now occur in any form but the plural. Mr. Tennyson, however, in the *Idylls of the King* (Enid), uses 'victuals' four times within a few lines.

'Custom,' as applied to a tax or duty, only survives in the plural, which form is used in the Apocrypha (1 Mac. x. 29; xi. 35; 2 Mac. iv. 28), but never in the canonical books (*e. g.* Ezra, iv. 13, 20; S. Matt. ix. 9; Rom. xiii. 7.) A tax-gatherer was sometimes called a 'customer.' It may be incidentally noted here that by 'the receipt of custom' from which S. Matthew was summoned is not meant the act or occupation of receiving, but the place in which the business was carried on, the custom-house, as we should now say.

In 1 Chron. xxix. 3, and 1 S. John, iii. 17, 'good' is put for 'goods.' So Adams (i. 52), speaking of a man becoming proud through increasing wealth, says, 'His good and his blood riseth together.'

'Swine' is seldom used at present of a single pig, as in Prov. xi. 22, 'As a jewel of gold in a swine's snout.' Milton speaks of 'a grovelling swine' (*Comus*, 53); and towards the end of Mr. Tennyson's *Holy Grail* we read, 'Save that he were the swine thou

spakest of;' but such employment of the word is infrequent. It is possible that the fact of 'kine' being a plural may have caused 'swine,' by a mistaken analogy, to be restricted to that number. In fact, Richardson, in his *Dictionary*, suggests that 'swine' is a contraction for 'sowen,' the old plural of sow, as 'kine' is of 'cowen.' Unfortunately, neither of these statements is correct. Swine is from the old English 'swin,' a neuter noun signifying a pig or pigs (for it underwent no change in the plural) of either gender. Cow is derived from the old English 'cu,' making 'cy' in the plural. The Scotch still have 'kye,' 'cy' having another plural termination affixed, became 'cyen' or 'kien,' and this was contracted into 'kin' or kine.'

'Brethren' and 'children' offer other examples of this double plural, 'brether' and 'childer' being themselves in that number, so that the final *en* was supererogatory. The same may be observed in 'hosen.' (Dan. iii. 21.) 'Hose' being applied to stockings, or other coverings for the legs, was usually a plural, though not always; 'a velvet hose! a scarlet cloak.' (*Taming of Shrew*, v. 1.) The reduplicated plural 'hosen' occurs as late as Gay: 'Will she thy linen wash or hosen darn?' (*Second Pastoral*.) 'Hose' itself is now little used, though 'hosier' remains.

One other instance of a double plural may be named, of a more hybrid kind. Cherub becomes 'cherubim,' but to this last our translators add a final *s*, as though 'cherubim' were an English word in the singular number. It is as if one were to speak

of the characters in a play as the *dramatis personæ*, or to say that Appius Claudius was one of the *decemviris*.

We employ 'kindred' as a plural, meaning relations, but 'kindreds,' or as it is always printed in the edition of 1611, 'kinreds,' is obsolete, as well in its form, as in the sense which it then bore of 'families.' (Ps. xcvi. 7; Acts, iii. 25, &c.) Spenser, in his *View of the State of Ireland*, p. 624, describes 'the custome of kin-cogish, which is, that every head of every sept, and every chief of every kinred or familie, should be answerable and bound to bring foorth every one of that kinred or sept under hym at all times to be justified, when he should be required or charged with any treason, felonye, or other haynous crime.'

'Hire,' like 'kindred,' now serves for both numbers, and indeed does so for the most part in our translation; but in Micah, i. 7, we read, 'All the hires thereof shall be burned with fire.'

Some few unwonted plurals occurring in the margin, *e.g.*, 'bitternesses' (Lam. iii. 15), 'uprightnesses' (Isa. xxxiii. 15), 'vengeances' (Ezek. xxv. 17), I pass over, because they are not meant as ordinary English expressions, but only as a more exact rendering of the Hebrew than is given in the text. But in the Litany there are two plurals to be noted as not in use now, 'negligences and ignorances,' *i. e.*, acts arising from negligence or ignorance. 'Ignorances' occurs five times in the Apocrypha (1 Esd. viii. 75; Tob. iii. 3; Ecclus. xxiii. 2, 3; li. 19), but it is uncommon in our literature. Mr. Wright gives one example from King James' work on *Dæmonologie*, but in that case the

word is used in a different sense. He also adduces an instance of 'negligences' from Holland's *Translation of Plutarch's Morals*, but this again is infrequent. In the quotations from the Apocrypha, 'ignorances' is a literal translation from the Greek words which are in the plural (ἀγνοήματα, ἄγνοιαί), while the expressions in the Litany appear to be taken from a Latin petition in the *Horæ B. V. M.*, A.D. 1530, quoted in Mr. Blunt's Annotated Book of Common prayer, *Sanguis tuus, Domine Jesu Christe, pro nobis effusus, sit mihi in remissionem omnium peccatorum, negligentiarum, et ignorantiarum mearum.*' Analogous instances, however, may be cited; thus, 'insolences' is a common expression in Clarendon's *History*, e. g., 'The tumults continued, and their insolences increased;' and again, 'The insolences of that vile rabble.' (Bk. iv. pp. 465, 469.) Adams also speaks of men's souls, 'lost and ruined by rebellious obstinacies and impenitences' (i. 345).

CHAPTER III.

OF WORDS THAT HAVE LOST SOME OF THEIR POWERS,
WITH A FEW REMARKS ON 'BAD ENGLISH.'

WE often find that words which once existed in more than one of the parts of speech, *e. g.*, as verb and noun, or substantive and adjective, now survive in but one of these capacities. Thus, 'They joy before Thee according to the joy in harvest' (Isa. ix. 3), in which text 'joy' appears both as verb and noun; but the former of these is obsolete, except in poetry. Bacon, in his *Essay of Friendship*, writes, 'There is no man that imparteth his joys to his friend, but he joyeth the more.' On the other hand, 'rejoice,' which with us is always a verb, is employed as a substantive by Archbishop Parker, in the letter which he addressed to Anne, Lady Bacon, on her translation of *Fewel's Apology*. 'But far above these private respects, I am by greater causes enforced, not only to shew my rejoyce of this your doing, but also to testify the same by this my writing prefixed before the work.'

'Glad' also, a common adjective, is no longer a common verb; it is found in the margin of Ps. xxi. 6, 'Thou hast gladdened him with joy.' So Jonson's *Catiline* (v. 4):—

‘Which more glads me,
That I now see you have sense of your own safety.’

Fuller employs ‘sad’ in the same way: ‘It saddened me lately to see that church wherein this saint was interred ready to fall to the ground.’ (*Hist. of Camb.* viii. 37.)

‘War’ has been only too frequent a word in our mouths as a noun, but such expressions as ‘your lusts that war in your members,’ ‘ye fight and war,’ (S. James, iv. 1, 2), are antiquated. We retain the verb, however, in the phrase ‘go to war.’ = for

We speak now of a physician’s skill, but we should not say that he could ‘skill’ to cure diseases; but it is recorded of the Sidonians that they could ‘skill to hew timber’ better than the Jews (1 Kings, v. 6); and among those who were gathered to assist in the restoration of the temple and its worship under Josiah, were all the Levites ‘that could skill of instruments of music.’ (2 Chron. xxxiv. 12.) So Bishop Andrewes (i. 37) represents the Israelites as saying, ‘Make us visible gods who may go before us, and we see them. Mystical, invisible gods we cannot skill of.’ ‘Skill’ comes from an old English word meaning to ‘separate’ or ‘distinguish,’ and hence was attributed to men of discernment, and so of ability generally. This original signification appears in the single expression in which ‘skill’ as a verb remains to us, though even this has something in it of archaism, ‘it skills not,’ *i. e.*, it matters not, it makes no difference.

It is common enough to speak of an enterprise,

but the Prayer-book warns us that matrimony is not 'to be enterprised nor taken in hand unadvisedly.' Fuller (*Ch. Hist.* VIII. iii. 2) says that Calvin deemed the English Liturgy not sufficiently reformed, for 'it was lawful to begin of such rudiments or abcedaries, but so that it behooved the learned, grave, and godly ministers of Christ to enterprize further, and to set forth something more filed from rust, and purer.' The participle 'enterprising' is still in frequent use as an adjective.

We may talk of others being in our company, but 'these men which have companied with us' (Acts, i. 21) is a sentence not in accordance with modern usage. Foxe says that Latimer and Bilney 'used much to confer and company together, insomuch that the place where they most used to walk in the fields was called long after the heretics' hill.' (*Latimer*, II. xiii.)

The 'pipe' and 'tabor' are still familiar words, and are constantly joined together, 'Now had he rather hear the tabor and the pipe.' (*Much Ado about Nothing*, ii. 3.) But the verb 'to pipe,' at least in the sense of playing on the pipe (S. Matt. xi. 17; 1 Cor. xiv. 7) is but little used, and 'to taber,' the participle of which occurs in Nahum, ii. 7, is yet more obsolete. In our translation, the instrument itself is called a 'tabret' or 'timbrel' (Exod. xv. 20, &c.), and tambourine, or tabourine, is connected with this, all appearing to be derived from the Arabic. Calhill (p. 257) writes, 'Never fast, never kneel, but drink and be merry, and pipe up John Taberer'—this last being the cry of the revellers to the musician who

played on the tabor. Richardson quotes instances of the verb from *Piers Plowman* and Chaucer.

So also, though a man who dwells on a particular topic is said to harp upon it, a harpist is seldom or never spoken of now as harping, as in Rev. xiv. 2, nor would the music be referred to as that which was harped, as in 1 Cor. xiv. 7. In Milton's *Ode on the Nativity*, we read of—

‘The helmed cherubim
And sworded seraphim . . .
Harping in loud and solemn quire.’

We are told that Joshua's ‘fame was noised throughout all the country.’ (Josh. vi. 27.) We should now use some such word as ‘spread’ or ‘rumoured.’ Wolsey says,—

‘let it be noised
That through our intercession this revokement
And pardon comes.’ (*Henry VIII.* i. 2.)

Judges go on circuit, but Samuel, according to the margin of 1 Sam. vii. 16, ‘circuited to Bethel, and Gilgal, and Mizpeh.’ Again, ‘chest’ has ceased to be used in the sense of coffin, but the verb as in the contents of Gen. l., ‘He (Joseph) dieth, and is chested,’ was always rare. Bishop Hall writes:—

‘I tax the living ; let dead ashes rest,
Whose faults are dead, and nailed in their chest.’
(*Satires*, v. i. 20.)

‘Still’ remains as an adjective and adverb, but is obsolete as a verb, at least in prose. ‘Caleb stilled the people.’ (Num. xiii. 30.) ‘Thou mightest still

the enemy and the avenger.' (Ps. viii. 2.) Tyndale speaks of that 'wherewith the law is stilled, and accuseth us no more.' (i. 501.)

When the Arabians sued to Judas Maccabeus for peace, they promised 'both to give him cattle and to pleasure him otherwise.' (2 Mac. xii. 11.) The employment of 'pleasure' as a verb is obsolete. Barrow (ii. 161) says that God 'is not capable of being Himself enriched or exalted, of being anywise pleased or bettered by us, Who is in Himself infinitely sufficient, glorious, joyful, and happy.'

Sometimes it seems, by a mere chance or caprice, that one word survives, while another of apparently just the same character falls into desuetude. Thus, to winter at a place is a common expression (Acts, xxvii. 12); but though 'to summer' is still, I believe, current in America, and in parts of England as a provincialism, it is not in general use; in Isaiah, xviii. 6, however, we read, 'the fowls shall summer upon them.'

'Wit' as a substantive is familiar to all of us, at least by name, though it now bears a more restricted sense than formerly; but it was once common as a verb also, meaning to 'know,' to 'ascertain.' This verb in the present indicative is 'wot,' 'I wot that through ignorance ye did it' (Acts, iii. 17), and in the perfect, 'wist,' 'he wist not what to say' (S. Mark, ix. 6). The infinitive is 'wit,' 'The man held his peace, to wit whether the Lord had made his journey prosperous' (Gen. xxiv. 21). 'Moses' sister stood afar off to wit what would be done to him' (Exod. ii. 4), and again, 'We do you to wit' (2 Cor. viii. 1) *i. e.*, We would

have you to know. Three obsolete passive participles may be mentioned, viz. 'affectioned,' 'twinning,' and 'wryed.' 'Be kindly affectioned one to another.' (Rom. xii. 10.) Latimer says, 'As many as . . . have an earnest purpose to leave sin; as many, I say, as be so affectioned, *Ego absolvo vos*; I as an officer of Christ, as His treasurer, absolve you in His name' (i. 424); and Jewel, 'The council of Nice, as is alleged by some in Greek, plainly forbiddeth us to be basely affectioned or bent toward the bread and wine, which are set before us.' (iii. 64.) Though the participle is thus used, I am not aware that affection is found as a verb. Sir Hugh Evans indeed asked Slender, 'Can you affection the 'oman' (*Merry Wives*, i. 1), even as just before he had said, 'I will description the matter to you;' but we can hardly accept this worthy Welsh parson as an authority on the English language.

'Twinning' is given in the margin of Exod. xxvi. 24, xxxvi. 29, for 'coupled' in the text. To twin has the double meaning, 'to couple' and 'to divide in two,' and so to 'separate.' Thus Chaucer's Pardoner says,—

'But though myself be gilte in that sinne
Yet can I maken other folk to twinne
From avarice, and sore hem to repente.' (12364.)

It is however the former sense that the word bears in our Bible, as quoted above, and this may be illustrated from Milton;—

'Since thy original lapse, true liberty
Is lost, which always with right reason dwells
Twinn'd, and from her hath no dividual being.'
(*Par. Lost*. xii. 85.)

'Wryed' also occurs only in the margin, and that in a single passage (Ps. xxxviii. 6), where 'wryed' is suggested instead of 'troubled.' The word in the original means twisted or writhed, as with pain, and is rendered 'bowed down' in Isa. xxi. 3. Jonson speaks of fastidious critics at a theatre, 'using their wryed countenances instead of a vice, to turn the good aspects of all that shall sit near them from what they behold' (Case is altered ii. 4). The adjective 'wry' is still common.

In all these cases the verb has succumbed, and the noun survived; in several instances, however, the reverse has happened.

A fisherman angles for fish, but we no longer call his rod and line an 'angle,' as in Isa. xix. 8. 'All they that cast angle into the brooks shall lament.' Fuller (*Holy War*, i. 6) remarks, 'In these western parts heresies, like an angle, caught single persons, which in Asia, like a drag-net, took whole provinces.' We have 'drag' in Hab. i. 15, a net with which men drag or dredge; the margin gives 'flue net.'

'Bruit' is an Anglicised French word meaning rumour or report; it is sometimes used by us as a verb, but not as a noun. In Nahum, iii. 19, it is written, 'All that hear the bruit of thee shall clap the hands over thee;' and Bacon, and also Fuller, quoting a French proverb, '*Beaucoup de bruit, peu de fruit*,' translate it, 'Much bruit, little fruit.' Latimer (i. 153) complaining of some prelates who were backward in the duties of their office, especially in preaching, expresses a fear that their object was to reintroduce Popery, and that this report would reach the Pope's ears,

‘and he shall send forth his thunderbolts upon these bruits;’ where it might be thought, if the sentence were only heard and not read, that the preacher was calling these bishops very hard names.

In the Prayer-book Version of Ps. xcvi. 4, 'shine' is used as a noun; so in Milton's *Ode on the Nativity*,

‘And mooned Ashtaroth,
Heaven’s queen and mother both,
Now sits not girt with tapers holy shine.’

And Christopher Harvey, in the *Synagogue*, writing of the Communion Plate, says,—

‘ If I might wish, then, I would have this Bread,
This Wine,
Vessell’d in what the sun might blush to shed
His shine.’

It is possible for us to maul or be mauled, but though we have mallet, a 'maul' is obsolete in general usage. In Prov. xxv. 18, however, it is declared, that 'a man that heareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.' A maul is a mace or hammer. In the *Faerie Queene* (iv. 5, 42), when Sir Scudamour attempts to sleep in the House of Care, who is represented as a blacksmith with several workmen, we are told,—

‘And if by fortune any little nap
Upon his heauey eyelids chaunst to fall,
Eftsoones one of those villeins him did rap
Upon his head-peece with his yron mall.’

Pall Mall, a well-known street in London, is so

named from the game of pall mall which used to be played there, and which derived its title from two Italian words, signifying ball and mallet, those being the instruments employed.

‘Fools make a mock at sin’ (Prov. xiv. 9); ‘Therefore I made thee a mocking to all’ (Ezek. xxii. 4); ‘Others had trials of cruel mockings (Heb. xi. 36). These words ‘mock’ and ‘mocking’ are no longer employed as nouns, at least in prose, though Mr. Tennyson speaks of ‘the loud world’s random mock’ (*Maud*). Fuller observes that ‘though Ishmael had mocks for Isaac, Heaven had mercy for Ishmael’ (*Pisgah*, II. xi. 16); and again, ‘The commonness of these (Papal) curses caused them to be contemned; so that they were a fright to few, a mock to many, and an hurt to none.’ (*Ch. Hist.* III. iii. 20.)

‘Often,’ now always used adverbially, was formerly an adjective also. S. Paul speaks of Timothy’s ‘often infirmities.’ (1 Tim. v. 23.) Hooker says of some, ‘They were solicitors to men to fasts, to often meditations of heavenly things, &c.’ (*Ecc. Pol.* Preface, viii. 6), and Bishop Hall thus concludes one of his Satires (III. 3),—

‘For whom he means to make an often guest,
One dish shall serve, and welcome make the rest.’

‘Seldom’ was employed in the same way; Shakespeare (*Sonnet* 52) speaks of ‘seldom (*i. e.* rare) pleasure.’ The word however does not occur at all in our version, except in the margin of Prov. xxv. 17. We still retain the adjectival use of ‘often’ in one expression, ‘often times,’ though ‘seldom times’ has

passed away; but Bullenger, or rather the English translator of his *Decades*, writes, 'Such slothful workmen are seldom times enriched with the good blessings of God.' (I. 392.)

'Adversary' is, as with us, a substantive wherever it occurs in our translation itself, but it appears as an adjective in the heading of 2 Cor. x. Adams exhorts his hearers to commit their heart 'to Him that is the Maker and Preserver of men, who will lap it up with peace, and lay it in a bed of joy, where no adversary power can invade it;' and again, 'When an adversary tyrant hath taken the chief fort in a country . . . fear, sorrow, and expectation of ruin possesseth the inhabitants.' (I. 261. 290.) 'Neighbour' is twice found as an adjective in our translation, and both times in the same phrase in Jeremiah, 'Sodom and Gomorrah, and the neighbour cities thereof.' (xlix. 18, l. 40.) Bishop Andrewes says, 'How many in our neighbour countries, during their misery, have tasted this uncertainty! how many have gone to bed rich, and risen poor men in the morning!' (v. 24.)

On the other hand, it is sometimes the substantive which is lost. 'While' indeed is not obsolete as a noun, for we still speak of 'a while,' 'a good while,' 'a long while,' &c.; the word itself means a turn, and is connected with wheel; it signifies a period of revolving time. Bishop Hall, in reference to our Saviour's cry of desolation upon the cross, says, 'Nothing appeared to Thee that while, but the darkness of displeasure and horror.' (*Myst. of Godliness*, sect. 9.) The genitive case, however, of this substantive is no longer used adverbially as in our version;

‘Agree with thine adversary quickly whiles thou art in the way with him.’ (S. Matt. v. 25.) ‘Whiles it remained, was it not in thine own power?’ (Acts, v. 4.) Another case of while (whilom the dative plural), is still employed in poetry, ‘Whilome thou camest with the morning mist.’ (Tennyson, *Ode to Memory*.) ‘Seldom,’ mentioned above, is a similar instance, being the dative plural of seld. ‘Some putten hem to the plow, played ful selde.’ (*Vision of Piers Plowman*, Prologue, 20.) There are also several genitival adverbs like whiles, but not, like whiles, antiquated, *e. g.*, ‘needs;’ ‘I have bought a piece of ground, and I must needs go and see it.’ (S. Luke, xiv. 18.) Elles or else, is the genitive of ‘el,’ another; ‘Thou hast said in thine heart, I am, and none else beside me.’ (Isa. xlvii. 10.) I am told that in some of the midland counties ‘whiles’ remains in the phrase, ‘it is worth whiles;’ and in the corrupted form ‘whilst,’ it is still common everywhere.

‘Abjects’ (as in Psalm xxxv. 15, ‘the abjects gathered themselves together against me,’) is no longer employed as a substantive, though frequent as an adjective, especially with such words as poverty, fear, misery, &c. George Herbert writes, ‘Servants and abjects flout Me’ (*Temple, the Sacrifice*), and Ovid in Jonson’s *Poetaster* says, that in comparison with Julia’s love, ‘all other objects will but abjects prove.’ (I. i.) Adams employs the word in its literal meaning; ‘If our former courses and customs, like turned away abjects, proffer us their old service, let us not know them.’ (I 269.) He has ‘frantics’ also as a substantive; ‘So madly do these frantics spend their time and

strength ;' and he says of the hypocrite, ' he is a frantic too, for he incurs the world's displeasure in making a show of godliness, God's double displeasure in making but a show.' (i. 275, 280.) ' Abject ' was formerly a verb also ; thus Bishop Andrewes says of Satan, ' He brings us to this conceit, that we are so abjected of God that if we trust in Him, He will in the end fail us.' (v. 514.)

' Deserving ' as a noun has been completely supplanted by ' desert,' which indeed is used thrice in our Bible, and ' deserving ' only once ; ' according to the deserving of his hands.' (Judges, ix. 16.) Thus Milton,—

' Yet well, if here would end
The misery ; I deserv'd it and would bear
My own deservings.' (*Par. Lost*, x. 727.)

' Dainties ' are called delicacies, but ' delicates ' is obsolete. It occurs however in three passages in the Authorised Version ; ' He hath filled his belly with my delicates ' (Jer. li. 34) ; ' Delicates poured upon a mouth shut up are as messes of meat set upon a grave ;' and again, ' The rich hath great labour in gathering riches together ; and when he resteth, he is filled with his delicates ' (Ecclus. xxx. 18, xxxi. 3). Adams says, ' The glutton is fed liberally from God's trencher ; the fowls of the air, fishes of the sea, all the delicates of nature, are of His providing ' (II. 84) ; and Hermogenes concludes a song in which he depicts his mistress as he would have her, with

' Thus, nor her delicates would cloy me,
Neither her peevishness annoy me.'
(Jonson's *Poetaster*, ii. 1.)

A 'brief' is now the instructions given to a barrister, in which the main facts of the case are summarised, or briefly stated; otherwise brief is always an adjective; for the briefs mentioned in the Rubric after the Nicene Creed were abolished by Act of Parliament in 1828, and the word in this signification has perished with the thing. These 'briefs' were short rescripts or letters-patent issued by the sovereign, ordering collections to be made for some specified purpose. Great abuses arose in connexion with them, sometimes not half the sum contributed being paid over to the object assigned, and hence their discontinuance. Formerly, however, 'brief' was used for any condensed statement, as by Hooker (*Pref. to Ecc. Pol.* vii. 7): 'Thus have I laid before you the brief of these my travails.'

'Familiars,' meaning friends, is found in Jer. xx. 10, 'All my familiars watched for my halting.' With us 'familiar' is used as a substantive in only two phrases. We speak of a wizard and his familiar, *i. e.*, the spirit who serves him, and a familiar of the Inquisition, *i. e.*, one of the instruments of that tribunal. In both these cases the word means servant. The Romans called their household slaves *famuli*, or more rarely *familiares*, *i. e.*, belonging to the *familia*, or household; in the same way we style servants 'domestics;' but *familiares* more usually meant 'familiar friends,' and it is in this sense that it occurs in the passage from Jeremiah, and in old English writers. Thus Fuller, 'This cannot be denied, that Saladine sent (term them bribes or presents) both to our king, and the French duke, and they received them; no

wonder, then, if neither of them herein had a good name, when they traded with such familiars.' (*Holy War*, iii. 11.) James Howell's well-known *Familiar Letters* are so called, because written to his friends. In some lines with which he prefaced them addressed, 'To the knowing reader touching *Familiar Letters*,' these occur:—

'Words vanish soon, and vapor into air,
While Letters on Record stand fresh and fair ;
And tell our Nephews, who to us were dear,
Who our choice Friends, who our Familiars were.'

In the heading of 2 Sam. xxi. we are told of 'four valiants of David.' I am unable to adduce any illustration of a similar use of this word, but Red Indian warriors are often called 'braves.' In Nahum, ii. 5, the margin offers 'gallants' for 'worthies.' Both words are almost disused as substantives. In the verse cited, those who are thus described are the Assyrian leaders. In a petition to the Commons, quoted by Clarendon (Bk. iv. p. 565), mention is made of 'those noble worthies of the House of Peers who concur with your happy votes.' A *History of the Worthies of England* is one of Fuller's best known works, and *The Nine Worthies*, a somewhat heterogeneous collection of notable persons, are frequently referred to by our dramatists.

'Gallant' as a noun, when employed at all by us, denotes one who is fine in dress and manner, or else a lover, usually of no honourable kind. It has lost the better signification of a brave man, which it bears in Nahum, ii. 5, and again in the margin of Zech. xi. 2, where it is proposed as a substitute for 'the mighty.'

'Ancients' remains as a noun in only one expression, 'the ancients,' by whom we usually mean the Greeks and Romans; but in Isa. iii. 14, we read, 'The Lord will enter into judgment with the ancients (*i. e.* elders) of His people;' and so also in several other passages. I have more than once heard a poor person call one advanced in years 'an ancient;' but many words and phrases linger among the peasantry after they have ceased to fall from the lips or pens of the educated, and much of what is called bad English is only old English. Thus, some one once said to me, 'I worship the dead,' using 'worship' as in that clause of the Marriage Service already referred to. In a few instances even what might be considered modern slang can show a longer pedigree than many may suppose.

I have constructed the following sentence, which is apparently full of solecisms; each of them, however, is more or less in use among the poor, and may be justified by respectable authority, the Bible and Prayer-book in many instances furnishing the examples: 'My mate and I thought to have axed that party for to learn us, if he anyways could, how to get the nest-es of them birds; but our clothes were like to go to pot, and be clean ruinated by the trees—at leastwise that is what we be afeard on—and then we reckoned our fathers would have catechised us, for a poor body finds that cloth is jolly dear, and costs a deal of brass, for his price ris wonderful a month agone, and so we let the nest-es bide in Mr. Smith his trees.'

Although we employ 'mate' in composition, as

*g. agreeable,
often heard.*

*is parallel
in Bible or
prayer book.
see p. 53.*

playmate, schoolmate, messmate, &c., the use of the simple word for friend or companion is confined to the lower orders, but it was not always so. Fuller speaks of Aristobulus as ‘though no apostle, yet an apostle’s mate’ (*Ch. Hist.* I. i. 8); and King Edward says, ‘We’ll forward towards Warwick and his mates.’ (3 *Hen. VI.* iv. 7.)

‘Thought to,’ *i.e.*, intended to: ‘I thought to promote thee unto great honour.’ (*Num.* xxiv. 11.) There is a similar expression in *Wisd.* xvii. 3, ‘While they supposed to lie hid in their secret sins.’

‘Axed’ is the old form of asked, and is used as late as in Tyndale’s version of the Bible, 1534. ‘Ys there eny man amonge you which if his sonne axed hym bread, wolde offer him a stone; or if he axed fysshe, wolde he proffer hym a serpent?’ (*S. Matt.* vii. 9, 10.) See also the quotation from Bale, p. 218.

‘Party,’ applied to a single person, has, except in legal phraseology, an air of slang or vulgarity. It occurs, however, in *Tobit*, vi. 7.: ‘We must make a smoke thereof before the man or the woman, and the party shall be no more vexed.’ Shakespeare uses the expression more than once, so does Ben Jonson, and it is rather a favourite word of Fuller’s. It occurs also in the third Rubric in the Communion Office: ‘If one of the parties so at variance be content to forgive . . . and the other party will not be persuaded to a godly unity,’ &c.; and in the fifth Rubric, in the Marriage Service, the man and the woman are called ‘the parties.’ Bishop Andrewes even applies the term to God. Commenting on the words, ‘I ascend unto My Father and your Father;

to My God and your God,' he says, 'He doth express here the *terminus ad quem* by the party to Whom, rather than by the place to which, because the party will soon bring us to the place, and to somewhat besides.' (iii. 50.) 'Party' is, indeed, of frequent occurrence in this prelate's sermons; in the three on the Passion, for instance, it is found sixteen times, and in many of these cases refers to our Lord.

'For to.' In George Eliot's *Scenes of Clerical Life*, a man in the position of a gentleman, but not to the manner born, betrays this fact by, among other things, using 'for to' instead of 'to.' No doubt such a practice would now show defective culture and education, but it was once common enough, and may be found over and over again in our translation, *e. g.*, Exod. ix. 16; S. Luke, iv. 16; Acts, iv. 28, &c.

'Learn,' in the sense of teach, occurs several times in the Prayer-book version of the Psalms: 'Lead me forth in Thy truth and learn me.' (xxv. 4.) 'O learn me true understanding.' (cxix. 66.) It is never, however, found in our Bible; we may conclude, therefore, that this signification of the word was passing away in 1611. Shakespeare, however, has it occasionally, *e. g.*, in the *Tempest* (i. 2), which was presented at Whitehall in this year, and was probably written about that time. Caliban says to Prospero,—

'You taught me language; and my profit on 't
Is, I know how to curse. The red plague rid you
For learning me your language.'

Later still, Fuller, in the *Pisgah Sight of Palestine*,

first published in 1650, remarks of the children who mocked Elijah, 'No doubt the chickens crowed as the cocks had learned them, and followed the precedents of their idolatrous parents.' (II. xii. 22.)

'Anyways,' in any wise. 'Were the gods of the nations of those lands anyways able to deliver their lands out of mine hand?' (2 Chr. xxxii. 13.) 'Those who are anyways afflicted or distressed.' (Prayer for all Conditions of Men.)

'Nest-es.' The uneducated often make two syllables of such words as nests, posts, fists; they are in reality clinging to the old form. Wiclif translates, for example, S. Luke, ix. 58, 'Foxis han dennes, and briddis of the eir han nestis.'

'Them' is used for 'those' (which in such passages the American Prayer-book always substitutes), in the General Confession, Absolution, and elsewhere, 'Spare Thou them which confess their faults; restore Thou them that are penitent.'

'Like' means likely in Jer. xxxviii. 9, 'He is like to die for hunger in the place where he is.' Bishop Hall, in his *Contemplations*, writes, 'It is like the seven years of plenty were not confined to Egypt.' (*Of Joseph*.) (See also the quotation from *Taming of the Shrew*, p. 57.)

'Go to pot,' *i. e.* 'be destroyed, or die,' is now regarded as decided slang, but Latimer uses the expression in a sermon, 'This is a common saying, "The more wicked the more lucky;" but they that pertain to God, that shall inherit everlasting life, they must go to the pot.' (I. 466.) Tyndale too (III. 110), says that the papal clergy excommunicated

See Fox
(C. 7.)

Dr. Bentley
used it.

their opponents, whom he styles 'little flock,' and if that had no effect, complained of them to the king. 'And then goeth a part of little flock to pot, and the rest scatter.' Mr. Skeat, in *Notes and Queries* (Third Series, xi. 277), quotes two curious passages from *Piers Plowman's Crede* :—

' For thei ben nere dede ;
And put al in pur clath
With pottes on her hedes.' (1222.)

And again, speaking of friars,

' But (*i.e.* except) he may beggen his bred
His bed is y-greithed (*i.e.* prepared for him) ;
Under a pot he shall be put
In a pryvye chambre,
That he shall lyven ne laste
But lytel whyle after.' (1247.)

Mr. Skeat adds, 'This clearly means that a useless friar is put under a pot, and that he soon dies in consequence.' Probably a full explanation of these extracts, if it could be had, would give the origin of the phrase 'go to pot.' I had at one time thought that perhaps it contained an allusion to 1 Kings, iv. 40, 'There is death in the pot;' but the words of *Piers Plowman's Crede* point to some other solution.

'Clean' for 'quite,' is of frequent occurrence in our Bible, *e.g.* 'Is His mercy clean gone for ever?' (Ps. lxxvii. 8.) 'The earth is clean dissolved.' (Isa. xxiv. 19.)

'Ruinated' is found in the heading of Jer. xxxix. ; so in the *Faerie Queene*, III. viii. 28,—

' Towres, cities, kingdomes, ye would ruinate
In your avengement and despiteous rage.'

‘At leastwise’ or ‘at the leastwise,’ is very common in writings of the time of our translation, though in that, the forms ‘at least’ or ‘at the least’ are always employed. The vulgar perhaps more usually say ‘leastwise’ or ‘leastways’ simply. I have not met with this in any good author.

‘Be’ sometimes occurs in the Bible where now we should put ‘are;’ ‘We be twelve brethren.’ (Gen. xlii. 32.) ‘The Philistines be upon thee.’ (Judges, xvi. 20.) So Shakespeare:—

‘Such men as he be never at heart’s ease.’

(*Jul. Cæs.*, i. 2.)

‘Afeard’ is the participle of the old verb *affear*, as ‘afraid’ (which is always used in our translation) is of ‘affray.’ ‘Afeard’ constantly occurs in Spenser and Shakespeare.

‘On’ is found for ‘of’ in 1 Sam. xxvii. 11, in a phrase that is still current; ‘Lest they should tell on us,’ *i. e.* of us. The usage was frequent, *e. g.* ‘We are such stuff as dreams are made on.’ (*Tempest*, iv. 1.) ‘The bird is dead that we have made so much on.’ (*Cymbeline*, iv. 2.) ‘Amongst so many battles which in ten years time have rent the bowels of England, some on necessity would fall on that day (Sunday).’ (Fuller, *Ch. Hist.* XI. ii. 43.) We still say, ‘on purpose.’

‘Reckoned,’ *i. e.* thought, is now deemed an Americanism, but in Rom. viii. 18, we find, ‘I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.’

‘Catechised’ for chastised. Among the poor I have often heard a parent say, ‘I catechised him severely,’

not meaning, 'I examined him strictly,' but, 'I gave him a good thrashing.' The first idea that occurs to one is that it is a mistake for chastised, and it may be that this is the case, yet I think it possible that 'catechise' has acquired this meaning in a more legitimate fashion. In Acts, xxii. 24, we read that the chief captain commanded that S. Paul 'should be examined by scourging,' and in the 29th verse, it is written, 'Then straightway they departed from him, which should have examined him.' In this last passage the margin gives 'tortured;'; in the former, the context sufficiently explains what sort of examination it was. The same double meaning of questioning and torturing belongs to the word in the original. So also a person placed on the rack was said to be put to the question. Fuller (*Holy War*, iii. 20) writes, 'They (the Albigenses) might have been reclaimed, if used with gentle means, not catechised with fire and fagot.' And Marlowe's *Few of Malta* (ii. 2) says,—

'Your father has deserved it at my hands,
Who, of mere charity and Christian truth,
To bring me to religious purity,
And as it were in catechising sort,
To make me mindful of my mortal sins,
Against my will, and whether I would or no,
Seized all I had,' &c.

'Catechise,' no doubt, is used in these passages with that sort of grim irony which we may trace in Judges, viii. 16. 'And he (Gideon) took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth;'; or, as the margin has it, 'made them to know.' It seems there-

fore not impossible that it is by no error or confusion that 'catechise' is used by some of the poor in the sense to which I have referred.

'Body;' 'The foolish body hath said in his heart, there is no God.' (Ps. liii. 1. Pr. Bk.) Although everybody would agree that anybody might speak of somebody, and be found fault with by nobody, yet 'body' by itself as signifying person, is now deemed a vulgarism. Angelo, however, speaks of himself as 'an eminent body' (*Meas. for Meas.* iv. 4), and Rosalind says, 'A body would think this was well counterfeited.' (*As you like it*, iv. 3.)

'Jolly' is regarded as slang, and is a word which schoolboys perhaps work harder than any other, but it was employed in serious composition. Latimer in one of his sermons, exclaims, 'Oh, there is a writer hath a jolly text here, and his name is Dionysius.' (1. 209.) Fuller writes, 'In the forty-ninth of his (Henry III.) reign no less than sixty-four Abbots and thirty six Priors (a jolly number) with the Master of the Temple, were . . . summoned to Parliament.' (*Ch. Hist.* vi. *Hist. of Abbeys*.) In the following passages from Howell's Letters and from Shakespeare, 'jolly' is used, as it so often is now, as equivalent to 'very.' 'The young Prince Palatine, and his brother, Prince Robert, having got a jolly considerable army in Holland, &c.' (*Howell*, I. vi. 29), and Katharine says to Petruchio,—

'Tis like you'll prove a jolly surly groom,
That take it on you at the first so roundly.'

(*Tam. of Shrew*, iii. 2.)

'Deal' is usually employed by us with the adjective

great or good prefixed. 'A deal of brass' would perhaps be considered an inelegant phrase, but 'a great deal' would excite no comment. 'Deal' means a portion, and comes from 'dælan' to divide. In the Old Testament it is always found in the phrase 'tenth deal,' *i.e.* tenth part. (Ex. xxix. 40; Lev. xiv. 10. &c.); in the New it occurs twice in the expression 'great deal.' (S. Mark, vii. 36. x. 48.) Latimer speaks of philosophers who said that 'God walked up and down in Heaven, and thinketh never a deal of our affairs.' (i. 34.) Hutchinson (p. 202) writes, 'If the person, vicar or curate be of a corrupt judgement as the most deal be,' &c., and in Jonson's *Fox*, v. 6, Corvino says,

'I'll not justify

The other, but he may be some-deal faulty.'

Having regard then to the strict meaning of the word, it is incorrect to use deal as denoting of necessity a large quantity, for there might be a little deal as well as a great deal, as indeed may be seen in the following from Bishop Hooper (I. 458); 'They (the mariners) thought it good therefore to search the guilty offender by lots, and missed not of their purpose a deal (*i.e.* a bit, or at all) but found Jonas, the rebellion of God, to be the occasion of their trouble.'

'Brass' as meaning money is now looked on as slang or a provincialism. In S. Matt. x. 9 and similar passages it stands for copper coin, as it does perhaps in the following quotation from Bishop Hall's *Satires*:—

'Shame that the Muses should be bought and sold
For every peasant's brass on each scaffold.'

(I. iii. 58.)

The same author, however, also uses it for money generally :

‘Hirelings enow beside can be so base,
Tho’ we should scorn each bribing varlet’s brass.’
(IV. v. 12.)

‘His.’ ‘Its’ is a comparatively modern word, and though it was coming into use at the time that our version was made, it is never employed therein. In modern Bibles indeed it will be found in Lev. xxv. 5, but this is an innovation of the printers. In the edition of 1611 we read, ‘That which groweth of it own accord,’ for ‘it’ was sometimes employed where we should now use ‘its.’ Thus Archbishop Sandys ; ‘The gospel is the word of peace, not of contention ; . . . of it own nature it is the word of peace’ (p. 285), while in Jonson’s *Silent Woman* (ii. 3) if the passage be correctly printed, we have both ‘it’ and ‘its’ in the same sentence ; ‘Your knighthood itself shall come on its knees . . . it shall cheat at the twelve penny ordinary, it knighthood for its diet all the term time . . . it shall fright all it friends with borrowing letters.’ Generally however ‘his’ or ‘thereof’ supply the place of ‘its’ ; e.g., ‘They came unto the iron gate that leadeth unto the city, which opened to them of his own accord.’ (Acts, xii. 10.) Occasionally some little misapprehension may arise from this ; in Dan. vii. 9, for instance, ‘His throne was like the fiery flame, and his wheels like burning fire,’ the first ‘his’ refers to the Ancient of Days, and the second to throne.

‘Ris.’ There is classical authority for this perfect, which comes from the participle (like ‘writ,’ Judges,

viii. 14). In the prologue to Jonson's *Poetaster*, Envy says,—

‘For I am risse here with a covetous hope
To blast your pleasures and destroy your sports.’

Here however ‘risse’ is the participle, as it also is in the same writer's *Catiline*, iii. 2, but in the second scene of the fourth Act, we have the perfect, when Cicero, addressing the conspirator, asks,—

‘Risse not the consular men, and left their places
So soon as thou sat'st down, and fled thy side?’

And in Cowley's *Davideis* , we read,—

‘Only He spoke, and everything that is
From out the womb of fertile nothing ris.’

(Book i. 368.)

‘Rose,’ too, is often put by the vulgar for ‘risen,’ but this participle, and others of a similar kind, occurred formerly in the writings of the educated. Bishop Hall's translation of Ps. iii. begins ;—

‘Ah Lord ! How many be my foes !
How many are against me rose ?’

‘Wonderful.’ Dean Alford, in his book on the Queen's English, observes, that though adjectives are frequently put in the place of adverbs, *e.g.* ‘Breathe soft ye winds,’ such adjectives are always monosyllables. In this, however, he was mistaken ; the English Bible affording at least one instance to the contrary : ‘The house which I am about to build shall be wonderful great.’ (2 Chron. ii. 9.) Hooker speaks of ‘marvellous slight conjectures,’ ‘marvellous great suspicion.’ (*Ecc.*

Pol. Preface, iv. 1 and iv. 4.) Edward VI. in a letter (quoted in Fuller’s *Ch. Hist.* vii. i. 49) mentions the haven at Portsmouth as ‘notable great;’ Latimer preaches the duty of obeying whatever is commanded by the Crown and Parliament as far forth as it is not ‘manifest wicked’ (i. 148); while he warns others that if they do not earnestly strive to reach Heaven, ‘the doors will be shut up that ye cannot join, and so without ye shall have wonderful evil lodgings.’ (ii. 437.) There are some adjectives ending in ‘ly’ which are used as adverbs; partly owing to a mistake caused by their adverbial termination, and partly perhaps to a desire to avoid the cacophonous reduplication of the ‘ly.’ Thus in the 36th Article; ‘We decree all such to be rightly, orderly and lawfully consecrated and ordered.’ In 1 Cor. xiii. 5, we are told that charity ‘doth not behave itself unseemly,’ and we have the adjective and adverb brought into close juxtaposition in S. Jude, 15, ‘all their ungodly deeds which they have ungodly committed.’

‘Agone’ is the past participle of an old verb, ‘agon’ to go; it now only remains in the form ‘ago.’ It is found in 1 Sam. xxx. 13; ‘My master left me, because three days ago I fell sick.’ ‘Agon’ is of frequent occurrence in Chaucer, being also written ‘agoo,’ ‘ago,’ and ‘agoon.’ Bishop Hall says of the laws:—

‘Themis, the scribe of God, did long ago
Engrave them deep in during marble stone.’

Sat. II. iii. 3.

(See also the quotation from the *Two Gentlemen of Verona*, p. 87.)

‘Bide,’ in the sense of ‘stay’ or ‘remain,’ is now deemed a vulgarism. We find it, however, in Romans, xi. 23 : ‘They also, if they bide not still in unbelief, shall be grafted in.’ In modern Bibles ‘abide’ has been substituted in this passage. In *Paradise Regained* (II. 304), Satan professes wonder

‘that the Son of God
In this wild solitude so long should bide
Of all things destitute.’

‘His.’ The termination of the old genitive case was *es*, as we see in ‘whiles’ and ‘needes,’ already spoken of. The elision of the last vowel is marked by the apostrophe, but a theory arose that this final *s* was a contraction of *his*; that, for instance, ‘John Brown’s book’ was an abbreviation of John Brown his book; and even to this day, among the poor at least, such an inscription is common. But formerly the error was well-nigh universal, and authors holding the highest place in English literature accepted it as unquestioned truth. It occurs in our Prayer-book in the Collect for All Conditions of Men, ‘for Jesus Christ His sake;’ and in Judith, xiii. 9, ‘Holofernes his head.’ It was found in more places than this in the earlier editions of the Bible. Archbishop Trench has pointed out that the printers have changed ‘Asa his heart’ (1 Kings, xv. 14), and ‘Mordecai his matters’ (Esth. iii. 4) into ‘Asa’s heart,’ and ‘Mordecai’s matters.’ (*English Past and Present*, 2nd edit. p. 115.) It is needless to give from other authors examples of an usage so common; two, however, will be found quoted from Fuller for a different purpose

at pp. 96, 108, and another from Calhill, p. 238. The supposition that 's' stood for 'his' ought to have been discredited long before by the fact that it was no less employed when 'her' would have been the word contracted; for we speak of 'Rachel's sepulchre,' 'Rebekah's nurse,' and 'the Virgin's womb.'

CHAPTER IV.

PECULIARITIES OF CONSTRUCTION.

MANY words which are still current among us are used in our Bible with an obsolete construction. There are several verbs, for instance, employed in an active sense which they have now lost.

We might say that Aaron's rod bloomed, but not, as in Numb. xvii. 8, that it 'bloomed blossoms;' or as in *Paradise Lost* (iv. 218):—

'And all amid them stood the Tree of Life
High eminent, blooming ambrosial fruit
Of vegetable gold.'

We speak of starving others, but not of 'famishing' them, though they would, of course, be famished in the process. In Zeph. ii. 11, however, we read, 'He will famish (in the margin, 'make lean') all the gods of the earth.' Fuller writes, 'The covetous Caliph he famished to death, and then filled his mouth with melted gold.' (*Holy War*, iv. 22.) And Adams (ii. 314) observes, 'To prefer a private good before a public, is to famish and starve the whole body to fat a toe or please a finger.'

The exhortation in the Prayer-book version of

Ps. xxxiv. 14, 'Seek peace, and ensue it,' is in these days less generally intelligible than the corresponding rendering in the Bible, 'Seek peace, and pursue it.' 'Ensue' means to follow, and once had, as 'follow' has now, both a transitive and intransitive use. Henry Smith, the silver-tongued preacher, writes: 'Aristotle that ensued Plato, and began the sect of Peripatetics . . . resolveth the matter more clearly.' (ii. 385.) The simple verb 'sue' is constantly employed by Wiclif, where we have 'follow.' Thus, in the compass of two or three verses, 'I schal sue Thee whider euer Thou go' . . . 'And He seide to another, Sue thou Me' . . . 'Another seide, Lord, I schal sue Thee.' (S. Luke, ix. 57, 59, 61.) At present, to 'sue' means either to ask humbly, *i. e.* to follow with entreaty (in Job, xi. 19, we have the expression, 'make suit'), or else to follow another as a claimant or complainant in a court of law. (S. Matt. v. 40.) So also cards of the same colour, *i. e.* which resemble or follow one another, are called a suit; the different articles of cloth apparel, which joined together make the dress, are a suit of clothes (the jocular phrase 'pair of continuations,' carries out this idea); that which follows the model of something else, and so agrees with it, suits or is suitable; and servants are sometimes warned that no followers (*i. e.* no suitors) are allowed.

We 'forbear' from, or 'refrain' from this or that; but both these were once used as transitive verbs: 'Yet many years didst Thou forbear them' (Neh. ix. 30); 'forbearing one another in love' (Eph. iv. 2); 'He that refraineth his lips is wise' (Prov. x. 19); 'The

fierceness of them shalt Thou refrain ;' ' He shall refrain the spirit of princes.' (Ps. lxxvi. 10, 12, Pr. Bk.) Adams, speaking of the unclean spirit which has gone out of a man for a season, says, ' The dromedary, the ungodly, runs not so madly, whiles that infernal rider forbears their sides with his spur ' (ii. 44), and in the song chanted over the supposed body of Imogen occurs the line, ' Ghost unlaid, forbear thee !' (*Cymb.* iv. 2.)

' Refrain ' means, according to its derivation, to bridle or rein in, and is therefore used with great propriety in the texts quoted above, as also in the dedication of Herbert's *Temple*,—

' Turn their eyes hither who shall make a gain,
Theirs, who shall hurt themselves or me, refrain.'

A physician may recover his health, or his property, or his composure ; but however successful he may be, he is not now said to recover his patient ; but the king of Israel was charged by the Syrian monarch to do this : ' I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy.' (2 Kings, v. 6.) So in *As You Like It* (iv. 3), ' I recovered him, bound up his wound.'

Every one would wish to be rid of an annoyance, and might ask help for that purpose, but in his petition he would not now use the verb in an active sense, as in the Prayer-book version of Ps. lxxi. 1, ' Rid me, and deliver me in Thy righteousness,' where the word means ' rescue,' as it does likewise in Gen. xxxvii. 22, ' That he might rid him out of their hands.' Latimer, complaining of the abuses of the

Ecclesiastical Courts, asks, 'Do they evermore rid the people's business and matters, or cumber and ruffle them?' (I. 52); and in *Samson Agonistes*, the Jewish hero says,—

'But, come what will, my deadliest foe will prove
My speediest friend, by death to rid me hence.' (1263.)

'Rid' also means to clear away. In 2 Sam. xxii. 33, for 'God is my strength and power; and He maketh my way perfect;' the margin gives, He 'riddeth or looseth' my way. Fuller writes, 'The Pope had this cleanly and unsuspected conveyance (the Crusades) to rid away those he hated, by sending them against infidels.' (*Holy War*, i. 11.) Thus 'rid,' which means to rescue, signifies also to destroy. 'I will rid (margin, 'cause to cease') evil beasts out of the land' (Lev. xxvi. 6); and see the quotation from the *Tempest*, p. 52.

A schoolboy sums, or does summing, but the word is seldom employed now as equivalent to reckon or sum up. 'Go up to Hilkiah that he may sum the silver which is brought into the house of the Lord.' (2 Kings, xxii. 4.) So in 2 *Hen. IV.* (i. 1), Morton reminds the Earl of Northumberland, who was grieving for the death of his son, that when he entered on the rebellion, he must have looked forward to such a misfortune as possible :—

'You cast the event of war, my noble lord,
And summ'd the account of chance before you said,
Let us make head.'

'Fear,' which as a verb means to reverence, or be

afraid of, is always used in this sense in our version, except in one passage (Wisd. xvii. 9), where, as is frequently the case in old writers, it signifies 'to frighten.' 'No terrible thing did fear them.' Latimer (i. 502) introduces the story of Ananias and Sapphira with the words, 'I will show you an ensample, which shall be enough to fear us from lying;' and in the following from Bishop Andrewes (v. 8) both meanings occur in the same sentence: 'Knowing that we fear honour and power, though it last but for a small time, He feareth us with One whose honour and power lasteth for ever.' The substantive 'fear' is found where we should now write 'fright.' 'Then God changed the spirit of the king into mildness, who in a fear leaped from his throne.' (Esth. xv. 8.) It also stands, not only for the feeling, but the object of fear, and thus signifies God Himself: 'Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me;' 'And Jacob sware by the fear of his father Isaac.' (Gen. xxxi. 42, 53.) 'Fearful' is generally used now as equivalent to terrible, but in our version it also frequently signifies 'full of fear.' 'Why are ye fearful?' (S. Matt. viii. 26.) The same may be observed, though the word does not occur in our Bible, in regard to 'awful,' where, indeed, the subjective sense is still more obsolete than in 'fearful.' Milton's *Ode on the Nativity* supplies an instance:—

' And kings sat still with awful eye,
As though they surely knew their sovran Lord was by.'

We have noticed some verbs which are generally

neuter now, though formerly active. There are others of which the reverse may be observed. We assuage pain, or anger, or sorrow, or hunger; but we should not generally say of either of these when it subsided that it asswaged. In Gen. viii. 1, however, we are told, 'The waters asswaged.' The old simple verb 'swage' is in common use among the poor, both transitively and intransitively, and they would say indifferently, 'The pain swaged,' or 'The medicine swaged the pain.' Latimer, referring to the practice of dressing a corpse or a dying man in the robe of some religious order, says that purgatory was 'swaged and cooled with a Franciscan's cowl put upon a dead man's back.' (i. 50.)

'Stanch' occurs in the same unusual construction in S. Luke, viii. 44: 'Her issue of blood stanchèd.' I have not met with any other instance of this as a neuter verb, nor is any supplied in Johnson's or Richardson's *Dictionary*, or in the *Bible Word Book*.

David had good reason to avoid Saul; but the expression in 1 Sam. xviii. 11, is obsolete, 'David avoided out of his presence twice.' In the third part of the *Homily against Idolatry* (p. 270) the word is used in the sense of casting out: 'It is the office of godly magistrates to avoid images and idols out of churches and temples.' Fuller writes, 'Arnulphus, a worthlesse and vitious man, was by popular faction lifted up into the Patriarch's chair, but with much ado was avoided,' *i. e.* deposed. (*Holy War*, ii. 2.) 'Avoid' means to empty, and so to leave a place empty, to depart or escape, just as we speak of troops evacuating a city. At present it signifies to shun, or hold back

from, and the following from Latimer shows how the one meaning merged in the other. 'If we would put on this armour . . . the devil should be afraid to come at us; yea, and when he cometh, he shall soon be cast off and avoided.' (i. 510.)

It might once have been said with equal propriety, 'S. Augustine converted some of the Saxons,' or 'Some of the Saxons converted on the preaching of S. Augustine.' Thus, in Isa. vi. 10, 'Lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.' When this text is quoted in the New Testament, the more usual expression, 'be converted,' is employed. Adams (ii. 95) writes, 'God hath promised forgiveness to him that converts . . . but how shalt thou be converted if God withholds His gracious Spirit?' And Latimer, commenting on Jonah's preaching to the Ninevites, says, 'We be many preachers here in England, and we preach many long sermons, yet the people will not repent nor convert. This was the fruit, the effect, and the good that his sermon did, that all the whole city at his preaching converted, and amended their evil living.' (i. 240.)

'Suffice' is not very often used in the passive voice, as in Ruth, ii. 14, 18: 'She did eat, and was sufficed.' In *As you Like it* (ii. 7) Orlando, anxious for his faithful servant, exclaims—

'Till he be first sufficed,
Oppress'd with two weak evils, age and hunger,
I will not touch a bit.'

We may think that a son 'equals' his father in

ability, or 'resembles' him in face, but in speaking of the comparison we should not equal or resemble the one to the other; but our Bible illustrates both words. 'What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion?' (Lam. ii. 13.) 'Unto what is the kingdom of God like, and whereunto shall I resemble it?' (S. Luke, xiii. 18.) Fuller says of the voice which was heard to issue from a crucifix, in a council at which Dunstan presided, 'Monks equal this (for the truth thereof) to the still, small voice to Elijah, whilst others suspect a forgery.' (*Ch. Hist.* ii. v. 34.) And the same author, in his *Pisgah Sight of Palestine* (II. ii. 29), mentions Sharon as a place 'where plenty of fragrant roses grew, to which Christ, the Church's Spouse, is pleased to resemble Himself.' Latimer has 'assembled' in this sense (i. 188); 'Bribes may be assembled to pitch,' *i. e.* assimilated.

Two or three impersonal forms which have gone out of use may be noted. 'Write ye also for the Jews, as it liketh you, in the king's name.' (Esth. viii. 8.) So Raleigh: 'It pleased God to let Solomon know that it liked Him that he had not asked the life of his enemies.' (*Hist. of World*, II. xviii. 1.)

There is a still more obsolete impersonal verb in the Prayer-book version of Ps. cii. 14: 'It pitieth them to see her in the dust,' *i. e.* it arouses their pity. Latimer writes to Sir E. Baynton, 'It pitieth mine heart that my lord (Stokesley, Bishop of London), and such as my lord is, can suffer the people to be so craftily deceived.' (ii. 333.)

'It repenteth Me that I have made them' (Gen. vi. 7) is perhaps scarcely a form that is out of date.

‘Repent’ is also one of several verbs which are used reflectively in our Bible, though not so now. For example, ‘All the assembly shall assemble themselves’ (Numb. x. 3); ‘Return to thy mistress, and submit thyself under her hands’ (Gen. xvi. 9); ‘Acquaint now thyself with Him, and be at peace’ (Job, xxii. 21); ‘I have surely heard Ephraim bemoaning himself’ (Jer. xxxi. 18); ‘Sporting themselves with their own deceivings.’ (2 Pet. ii. 13.) ‘Disport’ is still used thus, but not the simple verb. ‘All the ends of the world shall remember themselves.’ (Ps. xxii. 27, Prayer-book.) The Bible version has, ‘shall remember.’ People seldom remember themselves now-a-days, though they frequently forget themselves. (‘Remember’ is put for ‘remind’ in the heading of 2 Pet. i.) In all these instances the usage is too common to need illustration. One, however, is less familiar, as many may know from the way in which the collect for the second Sunday after Easter is often read—the emphasis placed on ‘ourselves,’ as though it were in apposition with ‘we,’ showing that the reader is not acquainted with the old reflective verb, ‘to endeavour oneself.’ This form occurs on two other occasions in the Prayer-book: ‘They will evermore endeavour themselves faithfully to observe,’ &c. (Pref. in Confirmation Service); ‘I will endeavour myself so to do’ (Ordering of Priests). Latimer uses the expression again and again, and in the *Homilies* it is frequently found. Shakspeare has it once: ‘Endeavour thyself to sleep’ (*Twelfth Night*, iv. 2); and Bishop Andrewes writes (i. 336), ‘Thus, if we shall endeavour ourselves, and eschew our own wickedness, our hosts shall go

forth in the strength of the Lord.' The date of this sermon (1598) is about the same as that ascribed to *Twelfth Night*. The verb, as a reflective, seems to have fallen into disuse when our translation was made. At least, it is never found therein.

The French '*s'aviser*' had once an English representative: 'Now, therefore, advise thyself what word I shall bring again to Him that sent me' (1 Chron. xxi. 12); and in the *Faerie Queene* (III. iii. 59) we read, 'Of which her selfe avising readily.' Spenser has also the substantive 'advisement' for deliberation in his *View of the State of Ireland*, p. 624: 'Another Statute, I remember, which, having beene an auncient English custome, is now upon advisement made an Irish lawe.' This word occurs in 1 Chron. xii. 19: 'The lords of the Philistines upon advisement sent him away;' and in the margin of Prov. i. 4, where the text has 'discretion.' The adverb 'advisedly' is still current.

Some variations from ordinary usage as regards construction are to be accounted for as literal renderings of the original. This is more particularly the case in the margin; but one instance in the text may be noted, because the ear, though not the eye, might so easily be deceived in the meaning of the passage; 'Woe to the idol shepherd' (Zech. xi. 17), *i. e.* woe to the shepherd who is worth nothing. The word signifies worthlessness, or nothingness. In Job, xiii. 4, it is translated, 'of no value;' in Jer. xiv. 14, 'a thing of nought.' It is often used in the plural for 'idols' (*e. g.* Lev. xix. 4; xxvi. 1), for, as the apostle reminds us, 'an idol is nothing in the world.' (1 Cor. viii. 4.)

We will now take the case of some conjunctions and prepositions which are used in obsolete constructions in the Bible or Prayer-book.

'Because,' *i. e.* by cause, conveys not only the reason which prompts an action, but the object to which it is directed. Thus in Wisd. xi. 23, 'Thou winkest at the sins of men, because they should amend;' and in S. Matt. xx. 31, 'The multitude rebuked them, because they should hold their peace.' Bacon writes, 'Do you not see . . . what works of ostentation are undertaken, because there might seem to be some use of great riches?' (*Essay of Riches.*)

There is some redundancy in the phrase, 'and if,' as in S. Matt. xxiv. 48, 'But and if that evil servant,' &c. 'And,' now only employed as a copulative, once also signified 'if,' as indeed it still does in the abbreviated form, 'an,' which, however, is little used now, except as a provincialism and in poetry. Hooker, in the preface to his *Ecclesiastical Polity*, tells us that Calvin urged the Helvetian cities to pronounce 'an absolute approbation of the discipline of Geneva as consonant with the word of God, without any cautions, qualifications, ifs, or ands.' (ii. 6.) Latimer, after saying that avarice brings forth bribe-taking, and bribe-taking perverting of judgment, proceeds: 'There lacks a fourth thing to make up the mess, which (so God help me!) if I were judge, should be *hangum tuum*, a Tyburn tippet to take with him, and it were the judge of the King's Bench, my lord chief judge of England; yea, and it were my lord chancellor himself, to Tyburn with him!' And again, 'But and if we have this

livery (*i. e.* love) we shall be known at the last day.' (i. 180, 452.)

Another instance of the same sort is 'or ever.' 'Or ever your pots be made hot with thorns' (Ps. lviii. 8, Prayer-book); 'Or ever they came at the bottom of the den' (Dan. vi. 24). [^] 'Or' is another form of 'ere,' and is connected with the old English *ær*, which means beginning. 'Or' is sometimes written 'er,' or 'yer,' which last is found in the edition of 1611 in Numb. xi. 33; xiv. 11. 'Or ere' is often used; *e. g.*,—

'Only let Gallio give me leave awhile
To school him once or ere I change my style.'
(Bishop Hall's *Satires*, iv. 4, 17.)

'Ere' in course of time was taken for an abbreviation of 'ever,' and hence we get 'or ever.' Both forms are found in Shakespeare. In Eccclus. xxiii. 20, we read, 'He knew all things, ere ever they were created.'

'After' is often used in the sense of 'according to.' 'Deal not with us after our sins;' *i. e.*, as our sins have deserved. In the Prayer-book version of Ps. xc. 15, 'Comfort us again now after the time that thou hast plagued us,' means, 'As our sufferings have been long continued, so let our blessings be;' or, as the Bible has it, 'Make us glad according to the days wherein thou hast afflicted us.' Latimer writes, 'Pharao, the king of Egypt, followed with all his host, at their backs, the Red Sea was afore them; so that there was nothing, after man's reason, but to perish.' (i. 543.) We perhaps should not now put 'after' in

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any one of these passages, yet we retain this use of the word in such expressions as, 'He built it after a plan of his own,' or, 'He kept his promise after a sort.'

'But'—be out or except. A Scotch cottage is divided into the 'but' and the 'ben,' the 'but' being the outer room. Though we frequently use 'but' in the sense of except, in such a line for instance as, 'None but himself can be his parallel,' it was formerly employed thus in many cases where it would not be admitted now. In Wiclif's translation, for instance, 'Alle ye schuln perische in liik maner: but ye haue penaunce.' (S. Luke, xiii. 3.) 'No man mai do these signes that thou doist, but God be with hym. . . . But a man be borun agen,' &c. (S. John, iii. 2, 3.) In many sentences this sense of 'but' is obscured by the omission of the negative, which in older English would have been used. Thus, 'Our light affliction which is but for a moment (2 Cor. iv. 17), would stand, if written in full, 'Our light affliction which is not but for a moment;' in fact, we have an example of this in an earlier chapter of the same epistle (ii. 5), 'He hath not grieved me, but in part.' Mr. Wright considers that 'but' is used for 'except' in the Prayer-book version of Ps. xix. 3; 'There is neither speech nor language, but their voices are heard among them;' *i.e.*, the testimony of the heavens to the Divine glory is universal, and there is no race of (as Homer calls them) articulately speaking men in regard to whom God has left Himself without this witness. In accordance with this is the Bible rendering, 'There is no speech nor language where their voices are not heard.' The sense, no doubt, in which most people take the

translation in the Prayer-book would be, that although the heavenly bodies have no actual voice, they do in their beauty and order proclaim their Maker's praise. And it may, I think, be fairly questioned whether this is not the meaning of the passage as given in the Prayer-book, so that it would not be, as Mr. Wright thinks, 'a mistake,' which 'Addison has immortalised' in the beautiful and well-known lines :—

'What though no real voice or sound
Amid their radiant orbs be found ?
In reason's ear they all rejoice,
And utter forth a glorious voice ;
For ever singing as they shine,
" The Hand that made us is Divine."'

It is of course beside the present mark to discuss which of the two translations best represents the Hebrew. We are only dealing with the signification of a sentence in the English Prayer-book. And it is certainly possible, perhaps probable, that 'but' here was intended to mean 'nevertheless.' For this rendering of the passage has always had its supporters, and our Bible allows it as an alternative in a marginal note, 'Without these their voice is heard.'

'About' is from the same root as 'but,' with the prefix *a*, of which we shall speak presently. The only obsolete use of it in our Bible is in the phrase 'go about.' When our Lord asks the Jews, 'Why go ye about to kill me?' and they reply, 'Who goeth about to kill thee?' (S. John, vii. 19, 20) the idea conveyed to us by the English translation is perhaps that of active personal movement undertaken with this object; some-

thing like that which in 1 Pet. v. 8 is asserted of the devil. But the word rendered 'go about' simply means 'to seek,' and is so translated five verses later, 'Is not this he whom they seek to kill?' The first book of Hooker's great work opens with the words, 'He that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favourable hearers.'

'Beyond,' *i.e.* by yon or yonder, is also used in a peculiar sense with the verb 'go' in 1 Thess. iv. 6, 'that no man go beyond and defraud his brother in any matter.' To 'go beyond' is now to be more advanced, to outstrip, or to pass by; it no longer signifies 'to overreach.' Wolsey, acknowledging that in the matter of the divorce Henry VIII. had outwitted him, says of Anne Bullen :—

'There was the weight that pulled me down; O Cromwell,
The king has gone beyond me.' (*Henry VIII.*, iii. 2.)

Jonson has 'outgo' in the same way :—

'Whom hast thou dealt with,
Woman or man, this day, but have outgone thee
Some way.' (*The Devil is an Ass*, v. 4.)

Dr. Johnson says, 'At before a person is seldom used otherwise than ludicrously; as, he longed to be at him, that is, to attack him.' This may be the case now in most instances, although there is nothing ludicrous in saying that one person spoke at another; *i.e.*, spoke against him, meaning to be heard by him, although ostensibly addressing himself to some one else. The Bible, however, supplies at least two other

phrases in which 'at' is prefixed to a person. 'Come not at your wives' (Exod. xix. 15); 'Her father shall hold his peace at her.' (Num. xxx. 4.) In neither text should we now use this preposition. Shakespeare writes:—

'Madam, he hath not slept to-night; commanded
None should come at him.' (*Winter's Tale*, ii. 3.)

A third example of the use of 'at' before a person is rather a literal rendering of the Hebrew than itself an English expression, 'As for all his enemies he puffeth at them,' and again, 'I will set him in safety from him that puffeth at him.' (Ps. x. 5; xii. 5.) In the first of these passages the Prayer-book translation is 'defieth,' in the second 'swelleth against.' We still speak of 'breathing defiance,' and we may also compare Horace (*Sat.* I. i. 20):—

'Quid causæ est, merito quin illis Jupiter ambas
Iratus buccas inflet?'

'At peace,' 'at ease,' 'at rest,' are familiar expressions, but 'at quiet' (Judg. xviii. 27) has fallen out of use. The porter in *Macbeth* (ii. 3) exclaims, 'Knock! knock! never at quiet!'

But the most interesting phrase in which 'at' occurs (having regard to the important theological terms which are derived from it) is 'at one,' as in Acts, vii. 26, 'He (Moses) showed himself unto them as they strove, and would have set them at one again;' and in 2 Macc. i. 5, 'God hear your prayers, and be at one with you.' Thus the peacemaker was said to atone disputants. So Jonson, 'If he had been cool

enough to tell us that, there had been some hope to atone you; but he seems so implacably enraged.' (*Silent Woman*, iv. 2.) The verb does not occur in the Bible, but the substantive is found several times, and signifies satisfaction or propitiation, under the Levitical law; but in Rom. v. 11, it means 'reconciliation,' 'We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.' So Bishop Jewel, as translated by Lady Bacon, says towards the end of his *Apology*, 'They and we might easily be brought to atonement touching all these matters, were it not that ambition, gluttony, and excess did let it.' (iii. 107.) The word is now applied not only to the reconciliation of man to God effected by our Saviour, but to the sacrifice in virtue of which that reconciliation was perfected. Christopher Harvey writes:—

' Lord Jesus, Thou the Mediator art
Of the New Testament,
And fully didst perform Thy double part
Of God and Man, when sent
To reconcile the world, and to atone
'Twixt it and Heaven, of two making one.'
(*The Synagogue; the Priest.*)

There are many probably to whom S. Paul's statement, 'I know nothing by myself' (1 Cor. iv. 4) offers some difficulty. If the words stood alone, it would be thought that the apostle was disclaiming all knowledge concerning the Divine mysteries, save such as had been revealed to him by God; but then it would be difficult to attach any meaning to the words which

immediately follow, 'Yet am I not hereby justified.' The sense of the passage is, that he knows nothing *against* himself, but yet this acquittal of his own conscience is not sufficient to justify him. This use of 'by' is found in some of our old writers, though, according to Archbishop Trench, it is 'not common even in our earlier literature.' The following instances, however, may be adduced in illustration. Latimer writes, 'Sometimes I say more by him than I am able to prove; this is slandering.' (i. 518.) In Spenser's *View of the State of Ireland*, p. 610, Irenæus says that some of the Irish laws led to evil rather than good results; on which Eudoxus asks, 'Whether do you meane this by the common law of the realme, or by the Statute Lawes, and Actes of Parlyaments?' The other replies, 'Surely by them both.' In *Love's Labour's Lost* (iv. 3):—

'For all the wealth that ever I did see
I would not have him know so much by me.'

And again (v. 2):—

'Though my mocks come home by me,
I will now be merry.'

In Jonson's *Every Man out of his Humour* (iv. 4) we have, 'He knows some notorious jest by this gull that he hath him so obsequious;' and in the *Silent Woman* (iv. 1), 'An intelligent woman, if she know by herself the least defect, will be most curious to hide it.' Again, in the *Poetaster* (v. 1), Lupus, the obsequious tribune, having got hold of one of Horace's papers, is trying to show that it is a libel on the

Emperor, 'Is not here an eagle, and is not that eagle meant by Cæsar, ha?' A little later in the same scene Cæsar asks:—

'Who was it, Lupus, that informed you first,
That this was meant by us?'

See also the quotation from Jewel, p. 256.

Lastly, Bishop Sanderson observes, 'Far be it from us to judge men's hearts, or to condemn men for that we know not by them.' (ii. 37.)

'By' was also used for 'during,' although in our version this signification is always found in the same phrase, 'by the space of,' *e. g.* Acts, vii. 42; xx. 31. In Passus, vi. 102, of the *Vision of Piers the Plowman*, Piers having made his will, says,—

'And with the residue and the remenaunte bi the Rode of
Lukes!

I wil worschip ther-with Treuthe bi my lyue' (*i.e.* during my life).

In the Prayer-book version of Ps. xv. 4, we have, 'He that setteth not by himself, but is lowly in his own eyes;' we are told also that David's 'name was much set by,' or as the margin has it, 'was precious' (1 Sam. xviii. 30); and it is among the charges brought against Jerusalem, 'In thee have they set light by father and mother.' (Ezek. xxii. 7.) 'Set by' is no longer employed for 'value' or 'honour,' though to set great or little store by a thing is a not uncommon expression. Latimer says that Cardinal Beaufort persuaded Queen Margaret that if Duke Humphrey were in such authority, 'the people would

honour him more than they did the king, and the king should not be set by' (i. 119); and Fuller relates that Queen Mary restored all ecclesiastical revenues which had been annexed to the crown,' protesting 'she set more by her salvation than by ten kingdoms.' (*Holy War*, v. 8.) Bishop Andrewes, in the following passage, uses 'set' without the accompanying preposition in the same sense, 'Sure the shame was great; how could He make so small account of it? and the cross heavy; how could He set it so light?' (ii. 175.)

'Of' is often employed in places where we should now put other prepositions. In the following cases it stands for 'by': 'When thou art bidden of any man' (S. Luke, xiv. 8); 'I am apprehended of Christ Jesus' (Phil. iii. 12); 'Paul is kindly entertained of the barbarians.' (Heading of Acts, xxviii.) And in the Collect for the 25th Sunday after Trinity, we pray that God's faithful people 'may of Thee be plentifully rewarded.' The American Prayer-book substitutes 'by' in this place. Bacon, in his *Essay of Prophecies*, writes: 'As for Cleon's dream, I think it was a jest; it was that he was devoured of a long dragon.'

'Of' sometimes takes the place of 'for': 'He was desirous to see Him of a long season' (S. Luke, xxiii. 8); 'Of long time he had bewitched them.' (Acts, viii. 11.) Thus, Bishop Hall, in his *Contemplations*, 'Abraham takes possession . . . of that land . . . wherein his seed should not be settled of almost five hundred yeeres after;' and again, he represents Abraham as saying to Isaac, 'Alas! I am

full of dayes, and now of long lived not but in thee' (of Abraham, and of Isaac sacrificed). We find also the expressions, 'The zeal of Thine house' (S. John, ii. 17), and 'a zeal of God.' (Rom. x. 2.) Tyndale writes, 'They think that to be the very service of God, which is but a blind superstition, for zeal of which they yet persecute the true service of God.' (iii. 6.)

'Of' is likewise used for 'from;' 'of a child,' signifies 'from childhood' in S. Mark, ix. 21. So Jonson, in *Every Man in his Humour* (II. i.)—

'I took him of a child up at my door,
And christened him.'

Latimer says, 'The king . . . deposed him of the thousand pounds of possessions' (i. 6), and 'It is only brotherly love and my conscience which compelleth me . . . to exhort you to desist of your proposed blasphemy.' (ii. 318.) In the Litany, 'O God, the Father of heaven' means the Father from heaven (*Pater de cœlis*); and our Lord so speaks of Him in S. Luke, xi. 13 (ὁ πατήρ ὁ ἐξ οὐρανοῦ) though our translators have rendered it 'your Heavenly Father.' So also in the Nicene Creed, 'God of God, Light of Light, very God of very God,' is not expressive of the superlative degree (as we might call the Bible the 'Book of books,' or God the 'King of kings,' meaning the best book, the highest of kings), but is exactly equal to 'from,' and conveys the doctrine that the Second Person of the Godhead (to use the Apostle's language) is the brightness of the Father's glory, standing in the same relation to Him as the

*Demetrius
genitive*

light does to the sun.' (Dean Goulburn on the *Communion Office*.)

'Of' is sometimes omitted, especially after the word 'manner.' One such instance occurs in our Bible, for in Rev. xviii. 12, we read of 'all manner vessels of ivory, and all manner vessels of most precious wood.' Thus, Latimer, 'You must consider what manner an enemy he is that fighteth against us' (i. 492); and Andrewes speaks of our Lord hanging on the cross 'in the midst of other manner persons than Moses and Elias.' (i. 38.) And again, 'Here is now a joy set before us, another manner joy than was before Him.' (ii. 184.) The same omission is found after other expressions, *e. g.* 'The noise was in the beast's belly like unto the questing of thirty couple hounds.' (*Morte D'Arthur*, i. 17.) 'In which kind axioms or principles more general are such as this.' (Hooker, *Ecc. Pol.* I. viii. 5.) 'First view these and the rest home rarities.' (Fuller, *Holy State*, p. 128.) 'Notwithstanding all these preparations on this side the sea.' (Clarendon, Bk. iv. p. 622.) To leave out 'of' after side, as in this last example, is not uncommon now, and we frequently find in business communications such a phrase as, 'I enclose copy letter received this morning.'

We should now use 'with' instead of 'of' in Haggai, ii. 3, 'Is it not in your eyes in comparison of it as nothing?' So in Jonson's *Catiline*, iv. 5:—

'The tribune is provided of a speech
To lay the envy of the war on Cicero.'

In the phrase, 'Avenge me of mine adversary'

newman,
Mr. de Quincy

Still
common

Burke and
Smiley

Shakespeare

(S. Luke, xviii. 3), 'of' would be now represented by 'on,' as also in the following from Fuller, who states that William the Conqueror's confirmation of King Edward's laws gave little satisfaction, 'perchance because but a personal act, and but partially done, and no whit obligatory of his posterity.' (*Ch. Hist.* III. i. 14.) In the *Comedy of Errors* also (iii. 2) the Syracusan Antipholus says,—

'Sweet mistress,—what your name is else, I know not,
Nor by what wonder you do hit of mine.'

That the reverse of this sometimes occurs, and that 'on' is found where now 'of' would be expected, has been already noticed (p. 55). 'On' was a particle used as a prefix, another form of which is 'a,' or 'an.' With some few words they are still employed almost indifferently, and we say 'on fire,' or 'afire,' 'on foot,' or 'afoot,' 'on board,' or 'aboard.' 'Asleep' has quite superseded 'on sleep,' which, however, occurs in Acts, xiii. 36. In S. Matt. iv. 2, it is written, 'He was afterward an hungred.' So Shakespeare, 'I am not a-hungry.' (*Merry Wives of Windsor*, I. i.) Fuller says that it 'sounds much to the commendation of Cambridge that, like a pure Crystall-Glass, it would preferre rather to flie a pieces, and be dissolved, than to endure Poison put into it.' (*Ch. Hist.* I. v. 2.) We should now write 'in pieces.' 'In,' however, is occasionally put for 'on;' and the same author, speaking of the reconciliation between Ridley and Hooper before their martyrdom, observes, 'High time then to period their passion before the sun (of their life) went down in their wrath.' (*Ch.*

Hist. vii. i. 29.) So in the Lord's Prayer, 'Thy will be done in earth,' and in the heading of S. Matt. v. we read of 'the Sermon in the Mount.'

'To,' like 'of,' is sometimes used for 'for;' 'We have Abraham to our father' (S. Luke, iii. 8); 'Which by His precious bloodshedding He hath obtained to us' (Exhortation in Communion Office), where 'to' has been changed to 'for' in the American Prayer-book. Bacon, in his *Essay of Plantations*, advises, 'Let the main part of the ground employed to gardens or corn be to a common stock;' and in the *Two Gentlemen of Verona* (III. i.), the duke, wishing to take lessons in love-making from Valentine, says,—

'Now, therefore, would I have thee to my tutor,
For long ago I have forgot to court.'

'To' is also a prefix, having an intensive force, signifying more particularly division, like the Latin *dis*. When Arcyte's horse was startled by the fire issuing from the earth, the rider was thrown—

'On the pomel of his hed,
That in the place he lay as he were ded,
His brest to-brosten with his sadel bow.'

(Chaucer, *Knight's Tale*, 2693.)

'All' often precedes a word with this prefix, and in later writers the 'to' was sometimes joined on to this, and sometimes written as a separate word. This last is the case in the only instance in which the form occurs in our version: 'And a certain woman cast a piece of millstone upon Abimelech's head, and

all to brake his scull' (Judges, ix. 53); where brake might be taken by some to be the infinitive 'break,' and has indeed been so printed in more than one edition of the Bible. Latimer writes to one who was offended with him, 'Peradventure ye will set pen to paper, and all to rattle me in a letter' (ii. 419); and Milton tells how Wisdom's wings—

'In the various bustle of resort
Were all-to ruffled, and sometimes impaired.'
(*Comus*, 380.)

'To' equals 'with' in the phrase 'agree to,' *e. g.*, 'To him they agreed;' 'To this agree the words of the prophets.' (Acts, v. 40; xv. 15.) The French expression, *agréer à* is similar. Hooker says that man will eventually reach to like knowledge with the angels: 'That which agreeth to the one now, the other shall attain unto in the end.' (*Ecc. Pol.* I. vi. 1.) The French also say *obéir à*; and in Rom. vi. 16, we find the same construction, 'His servants ye are to whom ye obey.'

'Go to' was a common interjection, though now out of use, and employed either to call attention and encourage to exertion, or by way of rebuke. 'Go to, let us make brick' (Gen. xi. 3, 4, 7); 'Go to now, ye rich men, weep and howl.' (S. Jam. v. 1.) In Jonson's *Fox* (iii. 6), a husband says to his wife, who resisted one of his commands, 'Go to, show yourself obedient and a wife.' In the translation of a sermon by Latimer before Convocation, the words are used in the same sense as in Gen. xi. 3, 'Go ye to, good brethren and fathers, for the love of God, go ye to;

and seeing we are here assembled, let us do something whereby we may be known to be the children of light.' (i. 51.) The Latin is '*agite*.'

In the Prayer-book version of Ps. cxix. 126, we read, 'It is time for thee, Lord, to lay to thine hand.' In the Bible it runs, 'It is time for thee, Lord, to work.' Stephano uses 'lay to' for 'apply,' when addressing Caliban, 'Monster, lay to your fingers; help to bear this away' (*Temp.* IV. i.); and in the *Oxford Reasons against the Covenant*, ascribed to Bishop Sanderson, and printed among his works (iv. 394), the clergy say, 'We should very ill requite (the Bishops) for laying their hands upon us, if we should now lay to our hands to root them up, and cannot tell for what.' 'Put to' is similarly employed; 'If the iron be blunt, and he do not whet the edge, then must he put to more strength.' (Eccles. x. 10.) The phrase is only used by us of fastening horses to a carriage or of partly closing a door. Bishop Andrewes, however, writes, 'Christ comes now to put to a spark of fire; that is, of faith'; and again, 'In spiritual matters we think to do well enough, though we never put to our endeavour.' (v. 519, 530.) 'Set to' has much the same signification in the text, 'He that hath received his testimony hath set to his seal that God is true.' (S. John, iii. 33.) We speak of an army being worsted, or put to flight, but the expression in 2 Kings, xiv. 12, 'Judah was put to the worse before Israel,' is obsolete. 'This Claudius is so mighty of goods, whereof he getteth good knights, that he putteth these two kings the most part to the worse.' (*Morte d'Arthur*, i. 8.) 'To see to,' 'to seek to,' and 'to shut to,' are, I think,

the only remaining instances in which this preposition is used with a verb in what is now an unusual way. The two tribes and a half built 'a great altar to see to' (Josh. xxii. 10); *i.e.*, to behold. Bishop Andrewes remarks that in sleep 'we lie to see to little better than dead for a time, yet in the morning we awake and stand up notwithstanding' (ii. 192); and in *Comus* (620) the Spirit speaks of

'A certain shepherd lad
Of small regard to see to, yet well skill'd
In every virtuous plant and healing herb.'

'Seek to' for 'resort to' occurs more than once in our Bible, *e.g.*, 'All the earth sought to Solomon' (1 Kings, x. 24); Adams says, 'He (God) was despised when He sought, and will despise when He is sought to.' (ii. 217.) When the angels 'shut to the door' against the men of Sodom (Gen. xix. 10), it is meant that they closed it entirely. We do not use the expression at all, but sometimes, as has just been remarked, we speak of 'putting the door to,' *i.e.*, closing it nearly, but not altogether.

'With' now and then occupies the place of 'by.' 'Being led with their appetite, they asked delicate meats' (Wisd. xix. 11), and in the Contents of S. Luke viii. we have, 'Christ . . . attended with his apostles propoundeth the parable of the sower.' Fuller writes, 'Within fifteen dayes, assisted with the Duke of Spole-tum, Frederick recovered all which was wonne from him.' (*Holy War*, iv. 1.)

'Away with' is used in two different senses in the Bible. One of them is not obsolete: 'Away with

him ! away with him ! crucify him !' (S. John, xix. 15); but the other is more rare : 'The new moons and sabbaths, the calling of assemblies, I cannot away with ;' *i.e.*, I cannot endure. (Isa. i. 13.) Bishop Fisher wrote from his prison in a letter quoted by Fuller (*Ch. Hist.* v. iii. 12), 'Now in mine age, my stomake may not away but with a few kinds of meats.' And in Jonson's *Bartholomew Fair* (i. 1) one of the characters, expressing his intention to eat roast pig, says, 'I will be no Jew ; I could never away with that stiff-necked generation.'

'Without' stands where we should put 'beyond' in 2 Cor. x. 13 : 'We will not boast of things without our measure.' Wiclif has 'ouer mesure,' both here and in the fifteenth verse. Tyndale, Cranmer, and Geneva give 'above' in the former passage, and the two first 'out of' in the second, where the Geneva Version has 'without the compas of our measure.' Cicero says to Catiline :—

'What is there here in Rome that can delight thee,
Where not a soul, without thine own foul knot,
But fears and hates thee?' (*Catiline*, iv. 2.)

CHAPTER V.

OF MISTAKES THAT MAY ARISE FROM THE CHANGED
MEANING OF WORDS STILL IN USE.

IN many instances the gradual change which has taken place in the meaning of words has rendered our translation open to misconception; in fact, more, and more serious mistakes arise from this source than from the use of terms which are no longer current at all. For in the latter case the obscurity is at once apparent, but in those examples which I am about to produce, persons who are only conversant with the modern signification of the words employed are led into error from supposing that no other sense ever belonged to them than that with which they are now familiar.

Thus, those who disparage all dogma (except their own particular one, that all dogma is valueless), are fond of adducing the text, 'Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' (S. Jam. i. 27.) Here, some would argue, we get on apostolic authority the marrow and essence of all true religion; and we find that it is the works which a man does, not the faith which he professes, that are of real consequence. This is, as Paley, in his sermon on the text, says, as

*See Mathew
11*

though one were to mistake the description of the fruit or flower of a plant for that of its root and fibres. The Greek word, indeed (*θρησκεία*), does not favour this misapprehension, nor at the time of the translation did the English equivalent represent the original so faultily as it seems to do now, for ‘religion’ had not then acquired in all cases so extensive a meaning as it usually bears at present. It was frequently employed of the outward expression of the inward belief. Milton speaks of the heathen who changed the glory of God,—

‘ Oft to the image of a brute, adorned
With gay religions full of pomp and gold.’
(*Par. Lost*, i. 372.)

In the heading of Lev. xxvi. we are told that the second verse treats of ‘religiousness.’ On referring to it, we shall see that it is altogether busied with external manifestations of devotion: ‘Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord.’ In like manner, Mal. i. 6–12 is described as a complaint of Israel’s ‘irreligiousness;’ and the unsatisfactory nature of their sacrifices and offerings forms the burden of these verses. Adams (ii. 84) uses religion in this way when he says, ‘Religion is God’s livery, which once getting on their backs, they think themselves safe; and, as many a lewd fellow doth a nobleman’s cloth, make it a countenance and protection to their wicked lives.’ In Jonson’s *Catiline* (v. 4), when the detected Lentulus is about to be imprisoned, Cæsar says:—

‘But first

Let Lentulus put off his prætorship.’

And when this has been effected he adds :—

‘So now there’s no offence done to religion.’

??
..
We may compare the word ‘religious,’ as applied to our sovereigns in the Prayer for Parliament, which of course is used in regard to the reverence due to the office, unaffected by the good or bad personal character of the monarch; ‘the powers that be are ordained of God.’ (Rom. xiii. 1.) The expression ‘sacred Majesty’ in the dedication of our Bible to King James is similar. So also, a ‘religious house’ or a ‘religious life’ may mean a house or life bound by an external rule, as in monasteries. Tyndale speaks of erring monks after a short penance being ‘sent to another place of the same religion,’ *i.e.*, monastic order. (ii. 128.) S. James, then, is pointing out that the visible fruits of the invisible spiritual life are not to be sought in mere ceremonialism, but in charity and purity; and so the well-known passage in Isa. lviii. 6, 7, is aptly quoted among the marginal references. Thus likewise in the preceding verse he says, ‘If any man among you seem to be religious’ (θρησκός), *i.e.*, outwardly devout, and attentive to external observances, ‘and bridled not his tongue, but deceiveth his own heart, that man’s religion is vain.’ In the late Canon Kingsley’s *Village Sermons* there is one, though not on either of these texts, entitled ‘Religion not Godliness,’ which is, in fact, a protest against the confusion of thought that is caused by using these two words as synonymous.

Again, those who believe that there is a visible Church of Christ, which is His mystical Body, and that therefore it is wrong to countenance schism, or to imply in any way that separation from the Church is of no consequence, are sometimes told that at all events they are much more bigoted than S. Paul, who wrote, ‘Grace be with all them that love our Lord Jesus Christ in sincerity.’ (Eph. vi. 24.) Many would no doubt feel sure that the interpretation which they put upon these words, who find in them an argument for attaching no importance to outward communion with the Holy Catholic Church, must be mistaken, since such a meaning would be so inconsistent with other parts of the apostle’s teaching, but yet they might not be able to reconcile the seeming discrepancy. The difficulty, such as it is, arises from the difference between English of the seventeenth century, at which time our translation was made, and that of the present day. Any one who is able to consult the original will see at once that the word rendered ‘sincerity’ means ‘incorruption,’ which is given in the margin; but this meaning two hundred and sixty years ago was also conveyed by the term in the text. ‘Sincere’ is said to be derived from *sincerâ*, i.e., without wax, and to refer to honey which has been strained. However this may be, it had both in Latin and English the sense of ‘pure’ or ‘unadulterated,’ as well as that of ‘honest’ and ‘true,’ to which it is now confined. The word translated ‘sincere’ (Phil. i. 10) is ‘pure’ in 2 Pet. iii. 1. In the Homilies ‘sincere’ occurs repeatedly as equivalent to ‘incorrupt;’ e.g., ‘You may understand what manner

of ornaments were in the temples in the Primitive Church in those times which were most pure and sincere.' (*Against Idolatry*, pt. i. p. 188.) Fuller writes, 'As for Ignatius, he cannot distinctly be known in *Ignatius his Epistles*, such their insincerity, adulterate mixture, and interpolations.' (*Ch. Hist.* XI. xi. 5.) At present we employ 'genuine' in the same way, and may speak with equal propriety of a genuine person, or genuine kindness, or genuine cod-liver oil.

Very serious practical results have followed from the rendering of 1 Cor. xi. 29, 'He that eateth and drinketh unworthily eateth and drinketh damnation to himself.' It had been well if in this place the translators had swerved from the Bishops' Bible, and in the text, instead of only in the margin, followed the Rheims Version, which is here more accurate, 'eateth and drinketh judgment to himself.' A reference to the succeeding verses will show that the apostle is speaking of temporal chastisements, not of eternal perdition. No doubt, in any case the words convey a solemn warning against a wilful profanation, or even a formal and careless reception of the Holy Sacrament; but the text in its present guise, cited as it is in the Exhortation in our Communion Office, has prevented many faithful but trembling souls from fulfilling their Saviour's command, lest, not being duly prepared, they should unwittingly commit an unpardonable sin. The rendering was never a happy one, but formerly 'damnation' was not, as at present, almost exclusively confined to the sense of eternal punishment. Thus in Chaucer's *Knight's Tale* (1177):—

‘For wel thou wost thyselfen veraily,
That thou and I be damned to prison
Perpetuel.’

Wiclif’s translation of S. John, viii. 10, 11, runs thus: ‘No man hath dampned thee? . . . nether I schal dampne thee.’ Augustine Bernhard, dedicating some of Latimer’s posthumous sermons to the Duchess of Suffolk, states that that reformer generally preached twice every Sunday ‘to the great shame, confusion, and damnation of unpreaching prelates’ (*Lat.* i. 320); and Bishop Hooper writes, ‘I damn not the law, that is good; but these thieves that abuse the law;’ and again he speaks of the unjust magistrate who ‘for lucre or affection damneth him the law quitteth, and saveth him the law condemneth.’ (i. 467, 472.) ‘Judge’ is often used for ‘condemn;’ *e.g.*, ‘Out of thine own mouth will I judge thee, thou wicked servant’ (S. Luke, xix. 22); and again, ‘Let not him which eateth not judge him that eateth.’ (Rom. xiv. 3.) Bishop Sanderson, in a sermon on this last text, observes, ‘To judge, as it is here taken, is as much as to condemn; and so the word κρίνειν is often taken in the worser sense for κατακρίνειν . . . It is a trope for which both in this and in divers other words, we are not so much beholden to good arts as to bad manners. Things that are good or indifferent we commonly turn to ill by using them the worst way; whence it groweth that words of good or indifferent signification in time degenerate so far as to be commonly taken in the worse sense.’ (ii. 14.) And thus in this case a word signifying ‘condemnation’ has taken the place of ‘judgment,’ and this substitute

has again been commonly misunderstood to mean that 'everlasting damnation' from which there is no appeal and no escape.

There is another word, which, as used in one of our services, is misapprehended by many, who fear lest by uttering it they should, not indeed damn themselves, but imprecate damnation on others. 'Amen,' which is a Hebrew word, signifying 'truly,' or 'yea,' has been adopted from the Jewish into the Christian worship in almost every language in which Christianity is known, as the token of assent or concurrence in creed or prayer. It has a twofold meaning, sometimes standing for 'so it is,' sometimes for 'so be it.' The Church has ordered (after the example given in Deut. xxvii. 15) that in the Communion office 'should be read the general sentences of God's cursing against impenitent sinners,' and that the people 'should answer to every sentence, Amen.' There are those, however, who decline to attend church when this service is used, because they do not like, as they say, to curse their neighbours. Putting aside the complimentary estimate which they have formed of their neighbours' character, and the happy unconsciousness of the possibility of any such offences on their own part thus naively assumed, it is strange that they should insist on ascribing a precatory force to 'Amen' in this place, when the service expressly says that it is affirmatory. If, indeed, any object even to this, it can only be answered, that facts are stubborn things, and in the end refuse to be ignored. The ostrich does not escape by hiding its head in the sand; and it can scarcely be doubted that God's sentence against impenitent sinners

will be executed, even though every human being should refuse to say 'Amen' from now until the day of judgment. When we hear clear and definite statements out of God's word, our assertion that these things are so does not add one whit to their certainty; but it may help to warn others, and, most of all, ourselves, of the need for repentance and watchfulness. At the end of the Creeds, again, 'Amen' has, of course, the meaning of assent. It would be absurd, after speaking of events which happened more than eighteen centuries ago—such as the birth, death, and resurrection of our Lord—to say, 'So be it.' From the same forgetfulness of this double signification of the word, the idea has sometimes arisen that 'Amen' is out of place at the end of any hymn which does not conclude with a prayer. It of course follows quite as appropriately on the statement of some truth. The 'verily' with which our Saviour prefaces and emphasises so many of His sayings is in the original, 'Amen,' and by the same word is expressed the certainty of the Divine promises as fulfilled in Christ (2 Cor. i. 20); nay, it has a still loftier use, being one of the names by which the Lord Himself is designated; 'These things saith the Amen, the faithful and true witness.' (Rev. iii. 14.)

There have from time to time arisen fanatics who have held it unlawful to exercise ordinary prudence in regard to their temporal wants, or to make provision for the future so far as the things of this world are concerned, for is it not written, 'Take no thought for the morrow?' (S. Matt. vi. 34.) And though there are few who would not be withheld by common sense, not

to speak of the general tenor of Scripture, from such extremes, the text may have offered difficulty to many. But the Greek word, and, at the time that our translation was made, the English rendering also, signified undue care or anxiety ; and the warning is not against a becoming providence, but against such solicitude as would imply distrust of God, and would unfit those who felt it for the discharge of their immediate duties. The phrase, in this sense of being anxious, occurs in 1 Sam. ix. 5 : ‘ Come, and let us return ; lest my father leave caring for the asses, and take thought for us.’ Campion, as quoted in Froude’s *History* (ii. 191), says, that the Earl of Kildare, who was imprisoned in the Tower, died in 1535 ‘ for thought and pain.’ In a note to a sermon by the late Rev. W. Harness on S. Matt. iv. 7, the following is given from Bishop Ridley’s *Account of the Disputation at Oxford*, 1544 : ‘ No person of any honesty, without thinking, could abide to hear the like spoken by a most vile varlet.’ This must be taken from some other translation than that reprinted from Coverdale’s *Letters of the Martyrs*, in the Parker Society’s edition of Ridley’s works ; and certainly ‘ without thinking,’ even in its antiquated sense, is a somewhat free rendering of ‘ *citra ruborem*.’ Shakespeare uses the expression two or three times. In *Julius Cæsar* (ii. 1), when some of the conspirators would have included Antony in their plan of assassination, Brutus remarks that Antony would be powerless alone, and that at the most he could but die through grief for his friend :

‘If he love Cæsar, all that he can do
Is to himself, take thought, and die for Cæsar.’

And when Cleopatra asks, ‘What shall we do, Enobarbus?’ the answer is, ‘Think, and die,’ *i. e.* give way to utter despondency and despair. (*Ant. and Cl.* iii. 13.) And again in Hamlet’s soliloquy (iii. 1) we have the well-known lines:—

‘And thus the native hue of resolution
Is sicklied o’er with the pale cast of thought.’

Becon (iii. 611) writes, ‘What is care and thought? A plain token of diffidence and distrust in God. It is an unfaithful care and pensiveness of the mind for meat, drink, clothing,’ &c. In this passage it will be observed that ‘pensiveness,’ which now only means thoughtfulness, or musing, is used, like ‘thought,’ for great anxiety; and such was once its meaning. Fuller, in his *Poem on David’s Hainous Sinne*, &c., says, that on the false rumour that Absalom had slain all the king’s sons,—

‘The pensive court in dolefull dumps did rue
This dismall case.’

(*Heavie Punishment*, stanza 21.)

In like manner, ‘careful’ is now usually employed in a good sense, but in our version this is by no means always the case. Martha is rebuked, because she was ‘careful and troubled about many things.’ (S. Luke, x. 41.) The Jewish confessors, being determined to obey God rather than man, were ‘not careful to answer’ Nebuchadnezzar (Dan. iii. 16), *i. e.* they held to what they knew to be right, without regard to conse-

quences. The context, however, must help us to determine the meaning of this and similar words. Thus, S. Paul, according to our translation, bids the Philipians 'be careful for nothing,' and almost immediately afterwards praises them for being careful. (Phil. iv. 6-10.) In the original distinct words are employed, that in the first passage being the same as in S. Matt. vi. 34. Latimer writes, 'Consider the remedy against carefulness, which is to trust in God Therefore learn to trust upon the Lord, and leave this wicked carefulness, whereof our Saviour monisheth us.' (i. 413.) On the other hand, when we call a person 'careless,' we convey some reproach; but once it did not of necessity imply more than a freedom from care. Ezekiel (xxx. 9) says, that God's judgments will reach even 'the careless Ethiopians,' *i. e.* the people who from distance would not be alarmed by the calamities which overtook others. The Danite spies found that the people of Laish dwelt 'careless, after the manner of the Zidonians, quiet and secure.' (Judges, xviii. 7.) Gray has 'careless' in this sense:—

'Ah, happy hills! ah, pleasing shade!

Ah, fields beloved in vain!

Where once my careless childhood strayed;

A stranger yet to pain.'

(*Ode on Prospect of Eton Coll.*)

Nay, 'carelessness' is sometimes used, not only in a harmless, but in a positively good, sense; and as Latimer speaks of 'a wicked carefulness,' so Bishop Hall writes, 'The only way to finde comfort in any earthly thing is to surrender it (in a faithfull carelesnesse) in the hands of God.' (*Contemp. of Isaac sacri-*

ficed.) In the same place the bishop speaks of Isaac, when bearing the wood, as ‘securely carrying that burden which must carry him.’ ‘Secure,’ *i. e.* ‘*sine curâ,*’ without care, was used in the same way as ‘careless,’ but now, unless some qualifying adverb is joined with it, it signifies ‘safe.’ How little of what we now mean by security was contained in the word may be seen in the text last cited, and in another from the same book: ‘And Gideon smote the host, for the host was secure.’ (Judges, viii. 11.) Archbishop Sandys (p. 210) says, ‘There is nowhere any place wherein it is safe to be secure.’ In S. Matt. xxviii. 14, ‘We will secure you,’ is literally, We will make you free from care, we will set you at ease. Norden writes of the rich and worldly man :—

‘A doleful bell doth wait to ring
When thou secure shalt die,’

(*Prayers of Piety*, p. 77)

though he would, of course, be far from secure in its more modern acceptation; and Bishop Hall observes, ‘Carnall men, that are secure of the vengeance of God ere it doe come, are mastered with it when it doth come.’ (*Contempl. of Balaam.*)

Nowhere can it be more important to note such changes as have been wrought by time and usage in the signification of words than in the Creeds; for as these summaries of our faith were, of course, drawn up originally with great precision of language, and were translated with equal care into our own tongue, it is essential to know the exact force which belonged to the terms used at the time that they were employed

in this service. The peculiar meaning of 'of' in the clauses 'God of God,' 'Light of light,' &c., in the Nicene Creed has been already noticed, but there are two words in the Athanasian Creed which seem to call for remark.

'Will' is with us now almost always an auxiliary verb, giving a future sense to the word with which it is connected. The opening verse, however, of this formulary, 'Whosoever will be saved, before all things it is necessary that he hold the Catholic faith,' conveys a warning to those who wish, who are anxious to be saved. In this instance, possibly, the term is not often misapprehended; the context partly explains it, and the heading in our Prayer-book, '*Quicumque vult*,' would also help to prevent any mistake. But in several texts some confusion might naturally arise in the mind of the English reader, *e.g.* 'If any man will do His will, he shall know of the doctrine' (S. John, vii. 17), in which case a reference to the original shows us that 'will' bears what is now its less usual sense. The difference is important, for the condition is thereby both narrowed and enlarged. A mere performance of external duties is not enough; they must be the outcome of a willing mind; on the other hand, a sincere desire to do what is right for God's sake will be blessed, even though the actual shape in which it finds expression may not be the best in the abstract. Again, in the 44th verse of the next chapter, 'Ye are of your father the devil, and the lusts of your father ye will do,' is an assertion concerning the present, not the future,—'the lusts of your father ye love to do.' And in S. John, ix. 27, 'Will ye also become His

disciples?' is, Are you now wishing to become such? not, Is this the end towards which you are tending? 'Incomprehensible' is the other expression to which I referred. Its meaning must depend on that of the word in the original which it represents. If, as has until recently been believed, our translation is from the Latin, then it answers to *immensus*, and signifies that God cannot be comprehended or confined within bounds, but that He is everywhere present, and ' filleth all in all ;' and such a sense our English word would easily bear. Hooker writes, ' Presence everywhere is the sequel [*i.e.* the necessary result] of an infinite and incomprehensible substance, for what can be everywhere but that which can nowhere be comprehended?' (*Eccl. Pol.* v. lv. 4). And perhaps Milton uses the word in the same way when he speaks of the stars—

'That seem to roll
Spaces incomprehensible (for such
Their distance argues, and their swift return
Diurnal).' (*Par. Lost*, viii. 20.)

Canon Swainson, however, contends that our version of the Creed is translated from the Greek, and then 'incomprehensible,' being the rendering of *ἀκατάληπτος*, would signify, as it usually does in modern usage, incapable of being understood; it would affirm the helplessness of man's mind to grasp the infinite greatness of God. It is scarcely necessary to point out that whichever of these may be the correct interpretation in this particular place, either of them has abundant scriptural warrant, and might well be spoken of Him whom 'the Heaven of Heavens

cannot contain,' and 'whose judgments are unsearchable, and His ways past finding out.'

The one English word 'hell,' represents two Greek terms which mean respectively the invisible world generally, and the place of torment. It is in this last sense that the word is always taken now, and hence arises a misunderstanding of the clause, 'He descended into hell.' Hell is derived from 'helan,' meaning to 'cover,' and is simply the covered or hidden place, answering exactly to Hades, the unseen. Chaucer's *Wife of Bath*, says that women cannot keep secrets :—

'Parde we women connen nothing hele.'

(6532.)

And in the *Romaunt of the Rose* (6882) we read,

'They hele fro me no privite.'

Tyndale has 'unhele' for uncover in Lev. xviii. In the Creed, therefore, we say no more than that our Lord in the interval between His death and resurrection 'went into the place of departed spirits,' which (to quote the Rubric in the American Prayer-book), are 'considered as words of the same meaning in the Creed.' That book, therefore, allows the substitution of this sentence, if desired, for the other, and it also most unhappily and unaccountably permits the entire omission of the clause, though that this infers no denial of the doctrine, is shown by the fact that the third article is retained in its integrity. Bishop Horsley has a very valuable sermon on 1 Pet. iii. 18-20, bearing on the subject of our Lord's descent into

hell; and in Archbisop Trench's *Westminster Abbey Sermons*, there is one on Rev. i. 18, pointing out the importance of remembering in this text also, that 'hell' means the whole of the unseen world, and that so Christ claims for Himself 'a far more august dominion' than the word in its present use would imply. There are two other senses in which hell is employed in our Prayer-book. In Ps. xviii. 4, 'the pains of hell' is, in the Bible, 'the sorrows of death;' and where the Bible has, 'Like sheep they are laid in the grave,' the Prayer-book gives, 'They lay in the hell like sheep.' (Ps. xlix. 14.)

The assertion that our Lord will 'come to judge the quick and the dead,' is probably understood by all; but in some texts we might be apt to forget that 'quick' meant 'living,' and think that it signified haste, e.g. 'They go down quick into the pit' (Numb. xvi. 30); 'They had swallowed us up quick' (Ps. cxxiv. 3); 'The word of God is quick and powerful' (Heb. iv. 12). This signification is preserved in several compounds, as quickset, quicksilver, quicklime, quicksand, but is obsolete in the simple word, except in one phrase, 'cut or stung to the quick.'

'Lively' has passed through much the same experience; it now usually means 'cheerful,' or 'active,' or 'mobile,' and sometimes 'lifelike,' but it was once synonymous with 'living.' The Prayer-book Version of Ps. xxxviii. 19, has, 'Mine enemies live and are mighty;' in the Bible it is, 'Mine enemies are lively, and they are strong.' The word which in 1 Pet. ii. 4, is translated 'living,' is the same as that which in the next verse is rendered 'lively.' Henry VIII. in

his answers to Latimer's arguments against purgatory, observes, 'A lively stick may chance with falling to grow, though not suddenly, and so come to some perfection of his fruits.' (*Lat.* ii. 246.) A statue is with us an emblem of immobility, and so the following in Fuller's *Church History* (XI. i. 1), sounds rather oddly to modern ears; 'King James his funeralls were performed very solemnly in the Collegiate Church at Westminster; his lively statue being presented on a magnificent herse.' Even now we speak of a lively picture, but never in reference to an actual painting. We might say that Mr. Carlyle had given us a lively picture of the French Revolution, but if an artist were to represent some scene of that period, we should never call his work a lively picture, however lifelike it might be. We may remark here, that 'vivacious,' which is now synonymous with 'lively' in its modern sense, formerly signified 'long-lived.' 'Hitherto the English Bishops had been vivacious almost to wonder . . . whereas now seven deceased within the compasse of two yeares.' (Fuller, *Church History*, ix. iii. 27.)

*tenacious of
life*

Another group of words which have undergone a gradual change in signification, may be found in some of those which have to do with the marking of time. 'By-and-by,' has no longer the sense of immediately, as in the four passages in which it occurs in our Bible, 'By-and-by he is offended' (S. Matt. xiii. 21); 'I will that thou give me by-and-by in a charger, the head of John the Baptist' (S. Mark, vi. 25); 'The end is not by-and-by' (S. Luke, xxi. 9; see also xvii. 7). So one of the Homilies, quoting from an early father, says,

‘Men dare not give the name of emperor to any other, for he punisheth his offender and traitor by-and-by; but they dare give the name of God to others, because He for repentance suffereth the offenders.’ (*Against Idolatry*, pt. iii. p. 250.) Here the contrast between the immediate vengeance of man and the longsuffering of God is obscured to those who are only acquainted with the present use of ‘by-and-by.’

The same thing may be observed as regards the word ‘presently;’ ‘Let them not fail to burn the fat presently’ (1 Sam. ii. 16); ‘He shall presently give me more than twelve legions of angels’ (S. Matt. xxvi. 53); *i. e.* at once. Adams writes, ‘No war could kill Sixtus, but so soon as ever he heard of peace, he presently died’ (i. 39); and Fuller reckons it among the distinguishing marks of a miracle that ‘it is not done by leisure, but presently.’ (*Ch. Hist.* vi. v. i.) When we now say that we will do a thing presently, we invariably mean not at present, but a little time hence. These changes of signification are regarded by Archbishop Trench as testifying to man’s inveterate habit of procrastination, so that the very words which once meant despatch now imply delay.

‘Anon’ is now confined to poetry, but occurs twice in our Bible (S. Matt. xiii. 20; S. Mark, i. 30); it is of uncertain derivation, but means immediately. ‘Anon, anon, sir,’ is the cry with which Shakespeare represents the drawer at a tavern answering the impatient calls of the customers (1 Hen. iv. ii. 4); Jonson makes his inn servant reply on similar occasions, ‘By-and-by, by-and-by’ (*Every man out of his Humour*, v. 4); the words in each case being

equivalent to the '*Directly*, sir,' which one often hears from waiters now. '*Directly*' on the two occasions in which it is found in our version (Numb. xix. 4; Ezek. xlii. 12) is not used in reference to time; but '*straightway*,' a word of exactly the same import, is of frequent occurrence.

'Once' signifies with us an indefinite time in the past; but in Jer. xiii. 27, 'When shall it once be?' it stands for an indefinite time in the future. So the Marquis of Montrose, in the lines which he wrote with a diamond on his prison window the night before his execution, concludes:—

'I'm hopeful Thou'lt recover once my dust,
And confident Thou'lt raise me with the just.'

'Hereafter' is so often used of a somewhat remote future that we may lose something of its force where it means 'henceforth' or 'from this moment,' as it does for instance in the General Confession and Absolution. We are not, however, so likely to misunderstand it there, as in one or two texts in the Bible. Thus in S. John, i. 51, our Lord is not speaking of what Nathanael should behold at some more or less distant period, but He tells the guileless disciple that from that time forward he should see the near connexion between Heaven and earth effected by the Son of Man, of whom the ladder in Jacob's vision was a type. So also when the Saviour says to His disciples, 'Hereafter I will not talk much with you' (S. John, xiv. 30), He is warning them that at that very moment His personal intercourse with them was drawing for the time to a close. This usage of 'hereafter' is less

common in our literature than that other which is still current, but it is not very infrequent. Duncan says,—

‘We will establish our estate upon
Our eldest, Malcolm, whom we name hereafter
The prince of Cumberland.’ (*Macbeth*, i. 4.)

And Caliban, convinced at length of Prospero’s superior power, declares, ‘I’ll be wise hereafter.’ (*Tempest*, v. i.)

‘Instantly’ in our translation is applied not to the time, but the manner of doing a thing; it means ‘urgently,’ or ‘pressingly.’ When in the Prayer-book version of Ps. lv. 18 the Psalmist expresses his resolve to pray instantly, he does not mean directly, but earnestly, in fact that he will be ‘instant in prayer.’ (Rom. xii. 12.) In the only two passages in which this adverb occurs in the English Bible (S. Luke, vii. 4; Acts, xxvi. 7), the word in its modern sense would be unintelligible. ‘Instant’ literally means standing upon, so we speak of the eighth or ninth instant, *i. e.* the eighth or ninth of the month which is upon us, as distinguished from those which are past or to come. Hooker refers to ‘the heavenly precepts which our Lord and Saviour with so great instancy gave.’ (*Ecc. Pol.* i. x. 14.) Bishop Bale, who in his anxiety to vilify the judges of Anne Askew, makes out Pontius Pilate to be quite a virtuous character in comparison, and almost seems to symbolise with the Abyssinian Church which has canonised the Roman Governor,—writes, ‘Pilate would shed no innocent blood, but laboured to mitigate the bishops’ [*i. e.* the chief

priests] fury, and instanted them, as they were religious, to show godly favour.' (p. 242.)

'Constantly' is now equivalent either to 'continually' or 'frequently,' and we might say that a man was constantly shuffling or prevaricating; but such an expression would once have been a contradiction in terms; for constant was applied to that which stood together, and so was firm and unshaken. 'Consistently' is often used by us, where 'constantly' might have been formerly employed. In the Collect for S. John Baptist's day we pray that like him 'we may constantly speak the truth,' *i. e.* without flinching; Rhoda 'constantly affirmed' that it was S. Peter at the gate; she never wavered in her story. Of course in these cases frequent repetition is implied, but it is firmness, not frequency which is primarily noted by the word. Thus in Jonson's *Catiline* (iv. 2):—

'It matters not, so they deny it all,
And can but carry the lie constantly.'

In most of the texts in which it occurs, 'suddenly' means, as now, 'unexpectedly' or 'instantaneously,' but in 1 Tim. v. 22, 'Lay hands suddenly on no man,' it stands for rashly or without due preparation. And this sense underlies that petition in the Litany wherein we pray to be delivered from 'sudden death;' which prayer, as Hooker remarks, 'importeth a two fold desire; first, that death when it cometh may give us some convenient respite; or secondly, if that be denied us of God . . . that although it be sudden in itself, nevertheless in regard of our prepared minds, it may not be sudden.' (*Ecc. Pol.* v. xlvi. 3.) In the

Alchemist there is a youth who is always blustering and avouching a desire to fight; Subtle (iv. 1.) addresses him as 'My sudden boy!'

There are two words which occur both in the Bible and Prayer-book in such a different sense from that which now attaches to them, that they might be in some cases easily misunderstood. 'Prevent' in present usage means to 'hinder,' but once signified, 'to anticipate' or to 'go before.' We pray that God's 'grace may always prevent and follow us' (Collect for 17th Sunday after Trin.); for as Tyndale (i. 498) observes, 'No man can prevent the Spirit in doing good,' *i. e.* we cannot do any good thing without Him. When S. Paul says, 'We which are alive and remain shall not prevent them which are asleep' (1 Thess. iv. 15), he is not supposing the possibility of the resurrection of the departed being hindered, but he means, as he afterwards expresses it, 'the dead in Christ shall rise first.' George Herbert addresses the Saviour thus (*Temple*; *Thanksgiving*):—

'O King of wounds! how shall I grieve for Thee
Who in all grief preventest me?'

i. e. hast endured all that I can be called on to endure. We may see how 'prevent' acquired the meaning of going before in order to hinder in the following sentence of Latimer; 'I might have dilated this matter at large; but I am honestly prevented of this common place, and I am very glad of it; it was very well handled last Sunday' (i. 176); that is, the preacher on the previous Sunday had anticipated the remarks

which Latimer would otherwise have made. In the same way Bishop Sanderson having said that a former sermon of his had given offence to some, adds, 'And it is not unlikely I shall be blamed again for this, unless I prevent it' (ii. 72); viz. by answering at once the objections which he foresaw. Steevens asserts that Prior is the latest writer who uses 'prevent' in its old sense, but a distinguished contemporary of Steevens, Bishop Horsley, who died in 1806, eighty-five years after Prior, says, 'I doubt not but you prevent me in the interpretation of this character.' (*Serm.* xxxi. p. 397.)

'Let' is used by us for 'permit,' but in six places in our Bible it means to hinder, as also in the Prayer-book, 'We are sore let and hindered. (Collect for 4th Sunday in Advent.) The text in which the sense is most darkened by its use is perhaps 2 Thess. ii. 7, a passage, as Canon Lightfoot observes, 'difficult enough without any artificial obscurities.' Latimer writes, 'Others do sell too dear which doth let many to buy.' (ii. 381.) 'Let,' to hinder, and 'let,' to permit, are two different words, and derived from distinct roots, and so the case is unlike that of 'prevent,' where the same term has apparently contrary meanings. The word does not appear as a substantive in our Bible, except in the heading of Deut. xv., but it was once in common use. Bishop Andrewes, commenting on our Lord's forbidding Mary Magdalene to touch Him, observes, 'No let in Him but He might be touched; the let in her, she might not touch him.' (iii. 27.) This noun is still employed in legal phraseology, and

in the fives court, when the ball goes out of bounds, it is called a 'let,' because it interrupts or hinders the game.

Another instance in the Prayer-book of two words, which, like the two 'lets,' are spelt alike, and yet are distinct in themselves, and of different meanings, is to be found in 'lighten.' When in the *Te Deum* we say, 'Lord, let Thy mercy lighten upon us,' many may suppose that this signifies, 'Let thy mercy shine upon us,' and that the verb is the same as that with which the third Collect at Evening Prayer begins. This, however, is not the case; the word in the Canticle being another form of 'light,' or 'alight.' A literal translation of the original would be, 'Let Thy mercy be done upon us' (*fiat*); in the American Prayer-book it is, 'Let Thy mercy be upon us.' 'Lighten,' in this sense seems to have been rare; no example of it, save from the *Te Deum*, is given in Johnson's, Richardson's, or Halliwell's *Dictionaries*, or in Mr. Wright's *Bible Word Book*; I have, however, come across one instance of it in Fuller's Preface to his *Holy and Profane State*, 'I conjure thee by all Christian ingenuity, that if lightning here on some passages, rather harsh sounding than ill intended, to construe the same by the general drift and main scope which is aimed at.'*

* I quote this passage from the edition of 1663; in the reprint of 1840 it is 'lighting.'

CHAPTER VI.

OF MISTAKES THAT MAY ARISE FROM THE CHANGED
MEANING OF WORDS STILL IN USE (*continued*).

IN 1 Tim. v. 4. there are two words which might mislead those who are acquainted with only quite modern English: 'If any widow have children or nephews, let them learn first to show piety at home, and to requite their parents.' It may be matter for surprise that 'nephews' are thus specially mentioned, but that word formerly meant 'grandsons,' resembling in this the Latin *nepos*, whence it is derived, and which was not used for a brother's or sister's child until the post-Augustan period. In Judges, xii. 14, the margin gives 'sons' sons,' as the exact rendering of the Hebrew. Nephew is also found in Job, xviii. 19, and Isa. xiv. 22. Instances of this usage are very common. Fuller says that the Nonconformists of his day were more irreconcilable than in the reigns of the Tudors: 'Thus after-ages still made new additions, as if it would be accounted idlenesse in them, if the strong and active legs of the sons and nephews should not goe faster and farther than the old and feeble feet of their fathers and grandfathers.' (*Ch. Hist.* vii. i. 30.) See also the quotations from Howell, p. 49, and Spenser, p. 122.

When it is directed that these children or grandchildren should learn first to show piety at home, it is intended that they should exhibit dutiful affection towards their parents or grandparents. 'Piety,' when unaccompanied by any such adjective as 'filial,' or the like, commonly signifies now, duty towards God, but it did not always of necessity mean this. Thus in Jonson's *Catiline* (in which play, by the way, there are three examples of 'nephew' in its old sense), the reckless conspirator inveighing against Rome, his native city, says,

'I will hereafter call her stepdame ever.
If she can lose her nature, I can lose
My piety.' (i. i.)

And in the *Fox* (iii. i.), when Bonario refuses to believe that his father was capable of a base action alleged against him, the informer replies,

'It is a confidence that well becomes
Your piety.'

Virgil has caused the epithet 'pious' to be constantly associated with Æneas; he is, however, so designated, not because he was especially devout, but because, when Troy was burning, he carried his aged father out of the city on his shoulders. S. Paul would have children manifest in the first place, piety towards their parents, knowing that without this there could be no true piety towards God. Our Lord rebuked the Scribes and Pharisees because they taught that an appearance of attention to piety in this last sense would atone for a want of it in the former signification. (S. Mark, vii. 10, 11.)

Another word taken from the Latin, and deriving thence a meaning which has now become obsolete, is 'occupy.' When the lord delivered the pounds to his ten servants with the injunction, 'Occupy till I come' (S. Luke, xix. 13), the modern English reader might suppose, if it were not for the sequel, that the command would be complied with so long as the trust was kept safe. But 'occupy' meant to 'traffic,' to 'employ,' to do 'business with,' and is so used in our version, *e.g.* Ezek. xxvii. 9, 16, 19, 21, 22, and in the 27th verse, we read of 'occupiers of merchandise.' The Psalmist speaks of those who 'do business in great waters' (Ps. cvii. 23); in the Prayer-book Version it is 'occupy their business.' Latimer says, 'It were not meet the treasure should be in the subjects' purses, when the money should be occupied;' and he points out that it is the duty of the sovereign's treasurer to see 'that the people be not oppressed with unnecessary burdens, nor that the king's treasures be to seek when they should be occupied.' (i. 97, 299.) In a letter quoted in Mr. Froude's *History of England* (iii. 45), Thomas Cromwell calls Michael Throgmorton 'a defender of iniquity, a merchant and occupier of all deceits.'

Archbishop Trench speaks of a critic who disparaged the veracity of the Acts of the Apostles, because the writer says, 'we took up our carriages' (Acts, xxi. 15), when the road from Cæsarea to Jerusalem was a mountain-path impassable for vehicles; while another traveller ridiculed what he considered the error in our translation, whereby 'the Cilician tentmaker' was represented as travelling so

luxuriously. If, however, the first of these gentlemen had known Greek he would have been aware that S. Luke's word (*ἐπισκευασμένοι*) gave no handle to his objection, and if the second had known English he would have perceived that in this instance our version was equally innocent. 'Carriage' was used formerly for that which was carried. 'David left his carriage in the hand of the keeper of the carriage' (1 Sam. xvii. 22), where the margin has, 'the vessels from upon him.' On the other hand, in Num. iv. 24, the marginal rendering is 'carriage,' where the text has 'burdens.' And so in our Translators' Preface to the Reader, Solomon's unpopularity with his subjects is thus accounted for; 'Belike he had charged them with some leuies, and troubled them with some carriages.' One cannot but imagine with a little amusement the perplexity of the critics just referred to if they had chanced on some passage in an old writer where 'carriage' had this signification; how strange it would have seemed to them, for instance, that the preacher should specially single out the lumbering family coach as (to use Fuller's expression), the 'need-not' which the benevolent wealthy man would get rid of; 'Charity lighteneth the rich man of his superfluous and unwieldy carriage' (*Adams*, ii. 319); or again, what mundane ideas of Paradise would they have attributed to Bishop Andrewes, seeing that he wrote, 'The place where we wish ourselves is our country, even Paradise, if so be we send our carriage before; if not, I fear we intend some other place, it is not our country.' (v. 45.)

Had the same objectors turned their attention to

the Prayer-book Version of Ps. ix. 14, they would have deemed perhaps that its author could not be a Jew, since in that case he would have known that Jerusalem was not a maritime city, and so would not have spoken of 'the ports of the daughter of Sion.' 'Port' is of course only an old word for gate; it is once used in the Bible (Neh. ii. 13), and the gate-keepers at colleges, &c., are still called porters. The chief office of the Turkish government is styled the High Gate or Sublime Porte, a title which by foreigners, though never by his own subjects, is sometimes given to the Sultan or his court. 'Port' is derived from the Latin *portare*, because (as some suppose) when the limits of a new city were marked by a furrow the plough was carried over the spots where it was intended to place the gates; more probably, however, the word was applied both to a gate and a haven for the same reason; viz., that through each of them things were carried in or out; in other words, were imported or exported. Cicero, bidding Catiline relieve Rome of his accursed presence, says :

'Go where thou meanest. The ports are open ; forth !'
(iv. 2.)

And afterwards, laying his plans with the ambassadors of the Allobroges, tells them :—

'As you give me notice at what port
You will go out, I'll have you intercepted.'
(iv. 4.)

Bishop Hooper writes, 'The stranger likewise within thy port, though he be of another religion, thou

shouldest assay to win him unto the knowledge and rites of thy religion.' (i. 340.) In Edinburgh the city gates, or rather the places where the gates once were, are still called ports. The line in Scott's ballad of 'Bonnie Dundee' will be familiar to all :—

'Unheuk the West Port, and let us gae free.'

It may be noted here that 'importable,' which would now mean capable of being carried in or imported, once signified that which could not be carried or borne at all, and was synonymous with intolerable. It is thus used in the prayer of Manasses: 'Thine angry threatening towards sinners is importable.' Becon says of our Lord, 'He alone shall tread down the wine-press, and take upon His back the great and importable burden of your sins all.' (i. 53.)

He who 'demands' or 'requires' anything now is understood to do so with some authority, or as having a right to be obeyed, but nothing more than mere asking was once conveyed by the words. Hence, some might imagine that there was an undue peremptoriness in the way in which the soldiers sought the Baptist's counsel, when they 'demanded of him, saying, And what shall we do?' (S. Luke, iii. 14.) And still more might this seem the case in the Prayer-book Version of Ps. xxvii. 4, 'One thing have I desired of the Lord which I will require,' where the Bible has 'seek after.' When Cymoënt supplicates Neptune to bestow immense wealth on her son Marinell, we read :—

‘The God did graunt his daughter’s deare demaund,
To doen his Nephew in all riches flow.’

(*F. Queene*, iii., iv. 22.)

Wolsey, addressing the King after his disgrace, says :

‘Most gracious sir,
In humblest manner I require your highness
That it shall please you to declare,’ &c.

(*Hen. VIII.* ii. 4.)

Or, to pass from fancy to fact, Henry VIII. in his will writes, ‘We do instantly require and desire the Blessed Virgin Mary His Mother, with all the holy company of heaven, continually to pray for us.’

‘Entreat’ or ‘intreat,’ though used in our version to express, as it does still, earnest supplication, has another meaning also which it has now lost, being employed in the same sense as the simple word ‘treat,’ e.g., ‘He entreated Abram well for her sake.’ (*Gen.* xii. 16.) Latimer says in one of his sermons, ‘I intend to entreat of a piece of a story of His passion ; I am not able to entreat of all.’ (i. 217.) The two forms of the word are used indifferently in the edition of 1611, but in modern Bibles ‘intreat’ is employed when it signifies ‘beseech,’ and ‘entreat’ when it is equivalent to ‘treat.’ Mr. Wright quotes a passage from a letter of Secretary Davison’s, A.D. 1586, where the word occurs in both senses, and there the same difference in the spelling is observed as in our present Bibles. Bishop Andrewes (ii. 4) has ‘entreaty’ for ‘treatment,’ ‘Whereout ariseth naturally the entreaty of these four points.’

We ‘rehearse’ what we propose to ‘repeat’ at a

future time ; but in our Version the expression means to tell of something which has already been said or done. 'When the words were heard which David spake, they rehearsed them before Saul' (1 Sam. xvii. 31); 'Peter rehearsed the matter from the beginning' (Acts, xi. 4); 'Rehearse not unto another that which is told unto thee' (Ecclus. xix. 7); 'Rehearse the articles of thy belief.' (Catechism.) The word occurs again and again in the Homilies; thus, 'Common prayer and thanksgiving are rehearsed and said by the public minister in the name of the people and the whole multitude present.' (*Of the Right Use of the Church*, pt. ii. p. 181.) 'Rehearse' comes from the French *rehercer*, to harrow again, to go over the same ground.

We 'convince' a man when we win him over to our opinion by the force of argument, but in our translation the word always means either to convict, as in S. John, viii. 46, 'Which of you convinceth me of sin?' or else to refute, as in Job, xxxii. 12, 'There was none of you that convinced Job, or that answered his words.' The former sense is exemplified in the following passage from Adams (ii. 38), 'Whatsoever is written is written either for our instruction or destruction; to convert us if we embrace it, to convince us if we despise it;' while the latter meaning is found in this from Bishop Hall, who, addressing the Saviour, says, 'But even against these (Arians) art Thou justified in the Spirit, speaking in Thy divine Scriptures, whose evident demonstrations do fully convince their calumnies and false suggestions.' (*Mystery of Godliness*, sec. 8.) The literal meaning of 'convince' is to 'over-

come,' whence both these significations, as well as that which now obtains, are easily deducible.

Some confusion may arise from the occurrence of 'offend' in several places where, following the Latin use of the word, it means stumble or cause to stumble. 'If thy right eye offend thee, pluck it out,' *i.e.*, if it cause thee to sin; 'Whoso shall offend one of these little ones' (S. Matt. v. 29; xviii. 6), *i.e.*, put stumbling blocks in the way; and when in the same place our Lord says, 'It must needs be that offences come,' He is not speaking of sins generally, but of those offences which are directly prejudicial to others. The Greek terms, which are most commonly rendered 'offence' and 'offend,' are those from which we get 'scandal' and 'scandalise.' In the second rubric in the Communion Office 'offended' signifies 'scandalised.'

'Conscience' occurs for 'consciousness' in 1 Cor. viii. 7, 'Some with conscience of the idol unto this hour eat it as a thing offered unto an idol;' and in Heb. x. 2, 'The worshippers once purged should have had no more conscience of sins.' So Hooker writes, 'The reason why the simpler sort are moved with authority is the conscience of their own ignorance.' (*Ecc. Pol.* II., vii. 2.)

Many may suppose that in S. Luke, iii. 7, 'O generation of vipers, who hath warned you to flee from the wrath to come?' 'generation' has the same meaning as in the texts, 'This generation shall not pass away,' or, 'An evil and adulterous generation seeketh after a sign,' in which the term is equivalent to 'age.' But though the English word in these three passages is the same, the Greek in the Baptist's ad-

dress to the Pharisees differs from that which is employed in the other two, and is better translated in the Genevan Version, 'Ye ofspringes of vipers,' or in that of Rheims, 'Ye vipers' broodes.' Bishop Hall writes, 'These marriages did not beget men so much as wickednesse; from hence religious husbands both lost their pietie, and gained a rebellious and godlesse generation.' (*Contempl. of the Deluge.*) Lear speaks of him

'That makes his generation messes
To gorge his appetite,' (i. 1.)

i. e. that eats his children.

'Equal' is employed like *æquus* for just, and 'unequal' like *iniquus* for unjust, meanings which they no longer bear, though we speak of equity and iniquity, the latter word, however, being applied to all wickedness, and not merely to injustice. God, expostulating with His people, says, 'Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel, Is not my way equal? are not your ways unequal?' (Ezek. xviii. 25.) Bishop Sanderson asks, 'How is it not unequal that men who plead, so as none more, for liberty and plainness in reproving sin, should not allow those that come amongst them that liberty and plainness against their own sins?' (ii. 74.) And Fuller writes, 'Now whilst the clergie were tedious in their choice, the laity was too nimble for them, and they (thinking it equal to have an hand in making, who must have their arms in defending a Patriarch) clapped one Rodolphus of noble parentage into the chair.' (*Holy War*, ii. 20.)

'Cure,' 'curate,' 'curious,' 'curiosity,' all of which come from the Latin *cura*, care, are used in our Bible and Prayer-book in senses which are now obsolete. 'Cure,' which as meaning 'care,' is at present always applied to the pastoral charge, the cure of souls, had a more general signification. Lord Surrey in his poetical version of Eccles. ii. says:—

'To build me houses fair then set I all my cure.'

And in the older versions the charge of the good Samaritan to the host is, 'Take cure of hym.' (S. Luke, x. 35.) 'Cure' is used in this way in the third question addressed to candidates for the priesthood: 'Wilt thou then give your faithful diligence . . . so that you may teach the people committed to your cure and charge?' &c. In the next question it appears to be employed, as now, to denote a benefice: 'Will you be ready . . . to use both public and private monitions and exhortations, as well to the sick as to the whole within your cures, as need shall require?' Fuller speaks of vicarages which were 'of great cure but small value.' (*Ch. Hist.* XI., ix. 34.)

A 'curate' is now the deputy or the assistant of the parish priest, but in the Prayer-book it is the name given to him who has the cure of souls, irrespective of what, in other regards, his ecclesiastical status may be. Latimer says of false teachers and their hearers, 'They shall fall both; the leader and he that is led, the blind curate and his blind parishioners.' (i. 523.) In French the incumbent is styled the *curé*, and his assistant the *vicaire*, which etymologically is more correct than our present usage; an

usage, however, which is not entirely modern. The sixth injunction of Edward VI. is, 'that such who in cases exprest in the Statute are absent from their benefices leave learned and expert curates.' Fuller says that 'the miserable and scandalous stipends afforded to their curats' was a crying sin of the English clergy, and deemed by some 'a great incentive of Divine anger against them.' He continues, 'Hence it is that God since hath changed His hand, making many who were poor curats rich rectors, and many wealthy incumbents to become poor curats.' (*Ch. Hist.* XI. iv. 3.) Most of these curates, however, were no doubt really such; that is to say, the whole cure of the parish which they served was vested in them, for it was far less common at that time than it is at present for resident incumbents to have the help of other clergy, while the system of pluralities entailed as a necessary consequence a great number of what are now called 'sole charges.' The American Prayer-book has substituted 'minister' for 'curate' in the rubrics, 'other ministers' in the Prayer for the Church Militant, while in that for the Clergy and People in the daily service, intercession is made for 'the bishops and other clergy;' and indeed those who were not aware of the older meaning of 'curate' might imagine that in our Collect beneficed priests were rather pointedly excluded from any share in the blessings then invoked.

'Curiosity' was once applied to over-solicitude or scrupulousness generally, but now means inquisitiveness or excessive care about matters which do not greatly concern us. The word does not occur in the

Bible or Prayer-book, but is twice found in the Translators' Preface: 'The Scriptures then being acknowledged to bee so full and so perfect, how can wee excuse our selves of negligence, if we doe not studie them, of curiositie, if we be not content with them?' and again, justifying themselves for not standing 'curiously upon an identitie of phrasing,' they say, 'Thus to minse the matter wee thought to sauour more of curiositie than wisdom.' Bishop Sanderson (ii. 327) observes that the phrase, 'weighing the spirits' (Prov. xvi. 2), 'is taken from the curiosity that men use in weighing gold, or precious quint-essences for medicine.' So in Massinger's *City Madam* (i. 1):—

'Methinks the mother,
As if she could renew her youth, in care,
Nay, curiosity, to appear lovely,
Comes not behind her daughters.'

Though 'curiosity' was often employed in this way, it also had what is now exclusively its meaning. Thus Bishop Hooper in 1549 describes it as 'overmuch searching the privities and secrets of God.' (i. 419.) 'Curious' not only signifies with us inquisitive, but strange or rare; a sense which only attaches to curiosity in the plural, or sometimes in the singular when preceded by the indefinite article. 'Curious,' however, in closer connexion with its etymology, once meant 'careful.' Chaucer speaks of what a man might do,—

'Although he be religious,
And God to servin curious.'
(*Rom. of Rose*, 6581.)

And Bishop Hall says that the stone at the Holy Sepulchre was 'curiously sealed.' (*Myst. of Godliness*, sec. 10.) 'Curious' was likewise applied to that with which great pains had been taken, as, for instance, 'the curious girdle of the ephod' (Exod. xxviii. 8), where the margin gives 'embroidered.' Thus also Bezaleel had power given him 'to devise curious works, to work in gold, and in silver, and in brass.' (Exod. xxxv. 32.) In Acts, xix. 19, 'curious arts' means magic, the term being taken from the marginal rendering of the Vulgate (*curiosas artes*), which in the text has *curiosa*. The word in the original *περίεργα* has, like 'curious,' the double sense of over-careful and inquisitive, and is, in fact, the same as that translated 'busybodies' in 1 Tim. v. 13. The corresponding verb occurs in Eccles. iii. 23, 'Be not curious in unnecessary matters.'

'Precious' means literally 'of great price,' 'valuable,' and is always so used in our Bible, except in one instance, where it signifies 'rare.' 'The word of the Lord was precious in those days' (1 Sam. iii. 1) does not assert the estimation in which it was held, but the infrequency with which it was revealed. So in *Winter's Tale* (i. 2):—

'This jealousy
Is for a precious creature : as she's rare,
Must it be great.'

'Dear,' like 'precious,' signifies 'costly,' but, unlike 'precious,' it does not also of necessity imply that the thing of which it is predicated is worth much ; in fact, 'dear' is often used in a disparaging sense. It

is, however, synonymous with 'precious' in the Prayer-book Version of Ps. lxxii. 14, and cxvi. 13: 'Dear shall their blood be in his sight;' 'Right dear in the sight of the Lord is the death of his saints.' And again in Acts, xx. 24, 'Neither count I my life dear unto myself.' So Cassius says:—

'There is my dagger,
And here my naked breast; within, a heart
Dearer than Plutus' mine, richer than gold.'
(*Jul. Cæs.* iv. 3.)

'Dear,' as a term of affection, still conveys the notion of value, while the substantive 'dearth' reminds us that the idea of scarcity, which sometimes belonged to 'precious,' is also resident in 'dear.'

'Cheap' was originally a substantive, and meant 'market,' and for some time after it had itself acquired an adjectival use, it was preceded by an adjective as 'good;' the phrase resembling the French *bon marché*, good marketing. 'Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case.' (2 Esdr. xvi. 21.) Latimer says of extortioners, 'Such fellows are now in our time very good cheap' (i. 405), *i.e.* very plentiful, and Bishop Andrewes, complaining of want of liberality in almsgiving, observes, 'Men would have doing good too good cheap.' (v. 43.) 'Better cheap' occurs in Jonson's *Poetaster*. (i. i.) 'To chop,' *i.e.* to change, is connected with this term; we speak of the wind chopping and changing. In *Richard II* (v. 3), the Duchess of York, referring to the double meaning of a French word, says,—

'The chopping French we do not understand.'

Many places derive their name from 'cheap,' or 'cheaping,' in the sense of market, as Chippenham, Chepstow, Chipping Ongar, Chipstead, &c. 'The ward of Cheap in London,' says Stow, 'taketh name of the market there kept, called Westcheaping.' They who attended these markets for the purpose of bartering or *chaffering*, were styled 'chapmen.' 'The weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold, beside that which chapmen and merchants brought.' (2 Chron. ix. 13, 14.) Fuller writes, 'We must have all wares in our pack, not knowing what kind of chapmen we shall light on.' (*Pisgah Sight*, IV. i. 41.) A 'chap book' is one of those popular books such as travelling chapmen or hawkers sold.

To 'charge,' comes from a word signifying to put on a car, and so to load. Hence a ship's load is called a 'cargo;' when she reaches her destination she 'discharges' it; troops 'charge' the enemy by throwing their whole weight upon them; a gun is 'charged' when it is loaded; a prisoner is 'charged' when the burden of alleged guilt is laid upon him; a jury is 'charged' when the judge sets the entire weight of the evidence before them. 'These things give in charge, that they may be blameless' (1 Tim. v. 7); so we speak of laying this or that on a person's conscience. S. Paul was 'at charges' with the men who were under the vow (Acts, xxi. 24) when he took their obligations on himself, and was at the cost of their sacrifices, but he declined to be 'chargeable' or burdensome to others. (1 Thess. ii. 9.) He also mitigates the censure which the Corinthians had drawn

upon themselves, for he was unwilling to 'overcharge them all' (2 Cor. ii. 5); in other words, to overload them, or to press on them too heavily. The same meaning may be traced in a word that is now quite obsolete, except as signifying a military horse used in charging. 'Give me here John Baptist's head in a charger' (S. Matt. xiv. 8), *i.e.* a large dish or platter, such as that on which a weight of meat, the *pièce de resistance*, would be placed. One day when Oswald, King of Northumberland, was at dinner, he was told that a number of poor people were at his gate, upon which he commanded, says Fuller, 'not onely that the meat set before him should be given them, but also that the large Silver-Charger holding the same should be broke in pieces, and (in want, perchance, of present coin) parted betwixt them.' (*Ch. Hist.* II. ii. 76.) And the same author in another work, writes, 'As for Georgius Dissipatus, Andronicus intended to roast him, being a corpulent man, upon a spit, affirming that such venison wanted no larding, but would baste itself, and meant to serve him up as a dainty dish in a charger or tray, to his widow, had not some intervening accident diverted it.' (*Holy and Profane State*, p. 370.)

'Beef' is familiar to us as the flesh of an ox, but we should not call the animal itself a beef or beeve. The singular in this sense, indeed, does not seem to have been common, nor does it occur in our Bible, but 'beeves' are mentioned in conjunction with sheep and goats. (Lev. xxii. 19-21.) Latimer (II. 412) says that he has 'provision for household in wheat, malt, beeves, and muttons,' and Shakes-

peare speaks of 'muttons, beefs, and goats.' (*Mer. of Ven.* i. 3.)

'Halt' is seldom now applied, as in S. John, v. 3, to those who are literally crippled, or as in Gen. xxxii. 31, 'he halted upon his thigh.' We may still speak of 'halting verse,' meaning that it is lame or un-rhythmical, but if we stated that a man halted, it would denote that he stopped, not that he limped. Fuller says of the Egyptians at the Red Sea, 'Their cripple chariots turned into carts (when their fore-wheels were taken away) halt on very heavily' (*Pisgah*, IV. iii. 12); and elsewhere he observes that when James I. at the Savoy Conference showed himself plainly opposed to the Puritans, the royal example decided those who had been wavering, and 'many cripples in conformitie were cured of their former halting therein.' (*Ch. Hist.* X. i. 23.) It may be remarked that in 1 Kings, xviii. 21, 'How long halt ye between two opinions?' does not signify, how long are you at a stand-still between them, but how long are you so unsteady, limping, as it were, from one to the other?

'Liking' is no longer used in relation to the appearance or condition of a person. 'Why should he see your faces worse liking (in the margin 'sadder') than the children of your sort?' (*Dan.* i. 10.) 'Their young ones are in good liking' (*Job*, xxxix. 4); 'They shall be fat and well-liking' (*Ps.* xcii. 13, Prayer-book); or, in the Bible version, 'flourishing.' So Mrs. Ford, indignant with Falstaff, says, 'I shall think the worse of fat men, as long as I have an eye to make difference of men's liking' (*Merry Wives of*

Windsor, ii. 1); and Falstaff himself professes, 'I'll repent, and that suddenly, while I am in some liking; I shall be out of heart shortly, and then I shall have no strength to repent.' (1 *Hen. IV.* iii. 3.)

'Tell,' in the sense of 'count,' is almost obsolete. In *Gen.* xv. 5, we read, 'Tell the stars if thou be able to number them,' and in *Ps.* xxii. 17, 'I may tell all my bones.' The members who in a Parliamentary division count the votes, are called 'tellers;' we also sometimes say that there was such and such a number 'all told,' *i.e.* reckoning every one. The sum of what is thus counted is called the 'tale;' a word now generally meaning a narrative. Hooker, in the Preface to his *Polity*, says (iv. 6) that the ignorant are 'apt to measure by tale and not by weight,' *i.e.* to judge of a matter according to the opinion of numbers, without stopping to inquire whether those whom they follow are competent to lead them. In some cases the twofold meaning of these words 'tell' and 'tale' makes the signification doubtful. Thus in *Notes and Queries* (5th Series, vols. i. and ii.) a controversy is carried on as to what Milton really meant when he wrote in *L'Allegro*,—

'And every shepherd tells his tale
Under the hawthorn in the dale;'

some contending that the shepherd is represented as uttering the story of his love, while others take it that he is counting the number of his sheep.

To 'bestow,' is to place or put away, but is now always employed of putting in the hands of another, *i.e.* giving. But in the older use of the term a man might

tellers is
tellers

way

very well keep to himself what he bestowed ; thus, 'When he came to the tower he took them from their hand, and bestowed them in the house.' (2 Kings, v. 24.) Fuller observes, 'Those souldiers who mean to be false will never be made faithfull in what place soever they be bestowed.' (*Holy War*, iv. 10.) The simple word 'stow' is still used in this way, and is often found in the names of places, as Stow Market, Stow-on-the-Wolds, Chepstow, &c.

'Stead' is another word signifying place, but which is unused now, except in composition, as 'homestead,' 'bedstead,' 'instead.' The component parts of the latter, indeed, are sometimes separated by a word, usually a pronoun, as 'in his stead,' 'in their stead,' &c. In such phrases, however, it always means 'in the place or room of,' but in 1 Chron. v. 22, 'steads' signifies abodes ; 'they dwelt in their steads until the captivity.' Guyon says of Artegall,—

'He ne wonneth in one certeine stead,
But restlesse walketh all the world arownd.'
(*F. Queene*, iii., ii. 14.)

Bishop Hall speaks of the waist as the 'girdle-stead' (*Sat.* IV. v. 14), and Fuller says that the void place at the entering of the gate of Samaria might serve for a 'market-stead.' (*Pisgah*, II. ix. 25.) So 'bestead' signifies placed or situated. 'Hardly bestead' (*Isa.* viii. 21), means 'placed in difficulty.' Thus also in 2 *Hen.* VI. (ii. 3) :—

'I never saw a fellow worse bested,
Or more afraid to fight than is the appelland.'

One who performs something in the stead of another does him a service, and we say of whatever profits a man, that it stands him 'in good stead.' Thus 'be-stead,' as a verb, came to mean to help or benefit, though it does not bear this sense in our version, the word indeed only occurring in the passage from Isaiah, just quoted. *Il Penseroso* begins,—

‘Hence, vain, deluding joys,
The brood of Folly without father bred !
How little you bested,
Or fill the fixed mind with all your toys !’

‘Steady’ and ‘stedfast’ mean firmly placed or fixed ; Moses’ ‘hands were steady until the going down of the sun.’ (Exod. xvii. 12.) ‘Stedfastly purposing to lead a new life.’ (*Catechism*.)

By a ‘chapter’ we now denote the heads of a book, or of a cathedral or of an order of knighthood, but in the Bible the word appears as a trisyllable (*chapiter*) and signifies the top of a column, or as we now call it, the capital. In 2 Chron. iv. 12 we read of ‘the pommels and the chapters.’ We now only speak of the pommel of a saddle or a sword, but the term was once applied to any round boss like a *pomum*, or apple. Chaucer tells us that Arcite’s horse pitched him ‘on the pomel of his hed.’ (*Knight’s Tale*, 2691.)

Some few words may be noted as used in their literal meaning, though now only surviving with a figurative signification.

In the heading of 1 Sam. xiv. we find mention of ‘the captivated Hebrews,’ and similar expressions occur in the summaries of 2 Kings, xvii., 2 Chr. xxviii.,

and Jer. xxxix. He who admires and is fascinated by another is now said to be 'captivated,' but in the instances cited it is no metaphorical captivity that is meant, but a real and literal bondage. Herbert exclaims,—

‘O tame my heart ;
It is Thy highest art
To captivate strongholds to Thee.’
(*The Temple ; Nature.*)

To ‘conclude’ is with us either to ‘end’ or to ‘infer,’ but in Rom. xi. 32, ‘God hath concluded them all in unbelief,’ the word is employed in its literal sense, which indeed is given in the margin, ‘shut them all up together;’ and again, in Gal. iii. 22, we have, ‘But the scripture hath concluded all under sin,’ where the word in the original is the same as that which is translated in the next verse, ‘shut up.’ Fuller remarks that some accounted it ‘injurious for any Prince in Parliament to tye his successors, who neither can, nor will be, concluded thereby, farther than it stands with their owne convenience.’ (*Ch. Hist.* x. ii. 11.) On the other hand, in the following sentence from Bishop Hall’s *Contemplations*, ‘shut up’ is employed where we should now write ‘conclude;’ ‘Actions begunne in glorie (*i. e.* boasting) shut vp in shame’ (*of Babel.*)

By ‘monarchy’ we now denote the kingly form of government, or a nation that is so governed, but though etymologically the word would be confined to cases where there was a single ruler it is not thus restricted with us. There may be a single ruler and yet no

monarchy, and there may be a monarchy with more than one sovereign. Thus the President of the United States is not a monarch, nor was England a monarchy under Cromwell; on the other hand, it did not cease to be a monarchy when William and Mary shared the throne. The word is employed in an unusual but quite literal sense in the margin of 2 Kings, xv. 1; 'This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy.' This note which is not in the edition of 1611, 'appears,' says Mr. Wright, 'to have been added about the end of the seventeenth century; and it is not impossible that the meaning here given to "monarchy" may have been derived from the employment of the word in the controversies of the period on the subject of the Trinity, in which it was applied to the sole rule and supremacy of God.'

'Canker' is generally applied to some moral evil, while the other form of the word, 'cancer,' signifies the physical disease; but 'canker' is used for this in 2 Tim. ii. 17, where the marginal rendering is 'gangrene.' We speak also of a cankered heart, or mind, or soul, but in S. James, v. 3, the term refers to the rust contracted by metals; 'Your gold and silver is cankered.' Shakespeare writes of,—

'The canker'd heaps of strange-achieved gold.'

(2 *Hen. IV.* iv. 5.)

The first signification of 'comfort' is strength, and in old writers it often means this rather than conso-

lation. 'Let me alone that I may take comfort a little, before I go whence I shall not return' (Job, x. 20, 21), is identical in meaning with Ps. xxxix. 13, 'O spare me that I may recover my strength'; the same word being used in both places in the original. The indictment against an accomplice in treason after the fact would charge him with 'comforting' the traitor, *i. e.* supporting him. Mr. Wright quotes a very curious instance from Wiclif's rendering of Isa. xli. 7, where for the words as they stand in our version, 'he fastened it with nails,' we read, 'he coumfortide hym with nailes.' Bishop Andrewes (ii. 145) observes, 'Comfort is it by which, in the midst of all our sorrows, we are *confortati*, that is, strengthened, and made the better able to bear them all out.'

'Declare' is now merely to assert, but its primary sense is 'to make clear.' Pharaoh complains that when he told his dream to the magicians, 'there was none that could declare it to me.' (Gen. xli. 24.) Again, in the Baptismal Office the congregation are reminded how our Lord 'by His outward gesture and deed declared His good will toward' children; and the Collect for the eleventh Sunday after Trinity begins, 'O God, who declarest Thy almighty power most chiefly in showing mercy and pity.' Ridley (p. 67) writes, 'A hundred things more may be reckoned . . . but these are enough to declare, and to set before thine eyes the thing that I intend.'

In the Post-communion Collect 'fulfil' signifies 'fill full'; 'humbly beseeching Thee, that all we who are partakers of this Holy Communion may be fulfilled

with Thy grace and heavenly benediction.' Chaucer's *Doctoure's Tale* begins,—

' Ther was, as telleth Titus Livius,
A knight, that cleped was Virginius,
Fulfilled of honour and worthinesse.'

Isaiah, lviii. 10, is quoted or rather paraphrased in the Articles agreed upon by Convocation in 1536 thus: 'God shall give unto thee continuall rest, and shall fulfill thy soul with brightnesse.' (Fuller, *Ch. Hist.* V. iv. 35.)

'Hardly' is generally employed as synonymous with 'scarcely,' but its literal meaning is 'with difficulty;' and this is its sense in S. Matt. xix. 23, where our Lord says that 'a rich man shall hardly enter into the kingdom of heaven.' (So also in S. Luke, ix. 39; Acts, xxvii. 8.) Raleigh mentions that Seleucus was vanquished in a great battle, 'whence he escaped hardly.' (*Hist. of World*, v. 5. 1.) Fuller observes that one day he could not remember whether he had said his prayers that morning; 'yet at last I hardly recovered one token, whence I was assured that I had said my prayers.' (*Good Thoughts in bad Times*, p. 15.)

Bishop Andrewes says, 'Properly, we are said to rise from a fall, and from death rather to revive' (ii. 191), and of course having regard to the literal meaning of 'revive,' *i. e.* 'live again,' this is correct; but modern usage does not agree with this. One who recovers from faintness is said to revive, but we should not speak of Lazarus or the widow of Nain's son as

‘revived,’ nor do we ever refer to the future life as a ‘revival.’ When, however, Elijah raised from death the child at Zarephath, we are told, ‘the soul of the child came into him again, and he revived.’ (1 Kings, xvii. 22.)

To ‘reduce’ is to ‘bring back,’ though to ‘bring lower’ is its more usual signification now. It is employed in its earlier sense in the heading to S. James, v. ‘to reduce a straying brother to the truth,’ and again in the Preface of Ceremonies in the Prayer-book, ‘We think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God’s honour and glory, and to the reducing of the people to a most perfect and godly living without error or superstition.’ Bishop Hall writing to a Romish pervert, exclaims, ‘O Thou which art the great Shepheard, great in power, great in mercy, which leavest the ninety and nine to reduce one, fetch home (if Thy will be) this Thy forlorne charge.’ (*Letters*, Dec. i. *Ep.* 1.) Fuller also, in his *History of Waltham Abbey*, says, ‘His son, Edward, endeavoured to reduce the coyn to its true standard, decrying bad money by his proclamation to the intrinsick value thereof.’ (*Anno* 1551.)

‘Knit,’ on the other hand, is but seldom employed except in a literal sense. Very expressive, however, is the prayer, ‘O knit my heart unto Thee that I may fear Thy name’ (Ps. lxxxvi. 11), where the Bible Version has, ‘Unite my heart to fear Thy name;’ the former rendering regarding the petition as one for close and inseparable union with God, the other mak-

ing it a prayer for the concentration of all the heart's longings and energies on one object. Hooper writes, 'The scripture proveth these two natures to be unite and knit in one Person' (p. 113) and Bishop Hall says of Pharaoh, 'His heart begins to thaw a little, but how soon it knits againe.' (*Cont. of the Plagues of Egypt.*)

CHAPTER VII.

OF WORDS THAT HAVE CONTRACTED OR ENLARGED
THEIR SIGNIFICATION.

THERE are many words which have come gradually to express only a part of that meaning which once was in them, and are used in a restricted sense as compared with their original signification. Several examples of this will be found in the two books which we are examining.

‘Admiration’ formerly meant nothing more than wonder, and did not of necessity imply praise or approval. S. John, speaking of ‘the woman drunken with the blood of the saints,’ says, ‘When I saw her, I wondered with great admiration.’ (Rev. xvii. 6.) Latimer begins one of his letters: ‘I understand that you be in great admirations at me, and take very grievously my manner of writing to you.’ (ii. 419.) Raleigh, in the preface to his *History of the World*, observes, ‘There is nothing more to be admired and more to be lamented than the private contention, the passionate dispute, the personal hatred, and the perpetual war, massacres, and murthers for Religion among Christians.’ Fuller, in his *Holy War* (i. 6), remarks, in reference to the rapid progress of Ma-

hometanism, 'It may justly seem admirable how that senselesse religion should gain so much ground on Christianitie;' and in another work he speaks of Cardinal Pole making 'a drie sermon . . . many much admiring the jejunenesse of his discourse.' (*Ch. Hist.* VIII. i. 41.) The idea of wonder is now in fact scarcely retained in the word, and we admire many things which cause us no surprise.

On the other hand, 'amazement,' which with us always denotes wonder, was used of any strong emotion that deeply agitated the mind. It (or the corresponding verb) is employed of fear, as in 1 S. Pet. iii. 6, 'Are not afraid with any amazement;' of grief, 'He began to be sore amazed and very heavy' (S. Mark, xiv. 33); of bewilderment or perplexity, 'They were amazed, they answered no more, they left off speaking' (Job, xxxii. 15); and of surprise, 'They were all amazed at the mighty power of God.' (S. Luke, ix. 43.) Howell writes, that when Felton had assassinated the Duke of Buckingham, 'he was so amazed that he missed his way' (i. v. 7); he was not, of course, astonished at the deed which he had deliberately planned, but he was agitated and in a maze, so that he knew not where he was going. Adams says of Satan, 'Blood, massacre, destruction are his softest embraces; horror and amazement are the pleasures of his court.' (ii. 21.)

'Envy' now denotes that bad feeling which leads us to grudge at, or to covet the good fortune of another, but it often meant hatred or ill-will generally, e.g., 'He knew that for envy they had delivered him' (S. Matt. xxvii. 18), 'Some, indeed, preach Christ

envious &
malicious
(Suffolk).

even of envy and strife' (Phil. i. 15); and in Acts, v. 17, the marginal rendering is 'envy' where the text has 'indignation.' In Marlowe's *Dido* (I. i.) Venus complains,—

' Poor Troy must now be sacked upon the sea,
And Neptune's waves be envious men of war.'

And in the next scene Ilioneus describes himself and his companions as 'wretches of Troy, envied of the winds.'

'Envy' is often used, though not in our Bible, as meaning 'odium' or 'reproach.' 'Christ compelled them to make answer unto their own question, and if envy should arise, to take it themselves.' (*Luther*, i. 298.) (See also the quotation from *Fonson*, p. 85.)

In the same way 'maliciousness' is applied to wickedness, not merely to what we now call 'malice;' 'not using your liberty for a cloke of maliciousness.' (1 Pet. ii. 16.) Thus Hooker, translating from Gregory of Nazianzum, writes: 'My mind leads me (sith there is no other remedy) to fly and to convey myself into some corner out of sight, where I may scape from this cloudy tempest of maliciousness, whereby all parts are entered into a deadly war among themselves, and that little remnant of love which was is now consumed to nothing.' (*Eccl. Pol.* Pref. ix. 3.) And Raleigh asks, 'What shall we call a disesteeming, an opposing, or (indeed) a mocking of God, if those men do not oppose Him, disesteem Him, and mock Him, that think it enough for God to ask Him forgiveness at leisure with the remainder

and last drawing of a malicious breath?' (Preface to *Hist. of World.*)

We only express now noise and turbulence by the word 'riot,' but all dissoluteness, even though quiet or secret, was once designated by it : 'Be not among winebibbers, among riotous eaters of flesh.' (Prov. xxiii. 20.) 'Let us walk honestly as in the day, not in rioting and drunkenness.' (Rom. xiii. 13.) In Burton's *Anatomy of Melancholy*, a comparison is drawn between the case of commonwealths and families, and mention is made of 'riot a common ruine of both ; riot in building, riot in profuse spending, riot in apparel,' &c. (Democritus to the Reader, p. 68.) Adams writes, 'If the belly have ears let it hear, and not suffer the head of the body, much less the head of the soul—reason—to be drowned in a puddle of riot.' (ii. 28.)

'Conversation' did mean the whole manner of life ; it is now simply the verbal communication which we hold with others. If we do not bear this in mind, we shall very inadequately understand such texts as, 'To him that ordereth his conversation (marg. disposeth his way) aright will I show the salvation of God' (Ps. l. 23) ; or, 'Lot vexed with the filthy conversation of the wicked' (2 Pet. ii. 7), as though it were only their bad language that distressed him. Nor when S. Peter (1 iii. 2) says that ungodly 'husbands may be won by the conversation of their wives,' does he mean that mere talking will do any good, if there be not a right example shown. Fuller accounts for the fact that fish were not offered in sacrifice, by remarking that they live 'in an element

wherein men had no conversation.' (*Pisgah*, III. iii. 14.) So 'to be conversant' was synonymous with 'to live,' as in Josh. viii. 35, 'The strangers that were conversant among them;' or as in Hooker's famous and unanswered challenge to those who rejected episcopacy, 'We require you to find out but one Church upon the face of the whole earth that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by episcopal regiment sithence the time that the blessed Apostles were here conversant.' (*Ecc. Pol.* Pref. iv. 1.) 'Converse' also meant to associate, to hold intercourse with in any way, and not only, as now, orally. In the heading of Acts, ii. we are told that those who were baptized by S. Peter on the day of Pentecost, 'afterwards devoutly and charitably converse together.' And Clarendon speaks of the Scotch as a people 'which conversed wholly amongst themselves.' (Bk. iii. p. 274.)

'Creature' signifies with us some living being, whether man or beast, but formerly whatever was created. The word translated 'creature,' in Rom. viii. 19-21, is in the 22nd verse rendered 'creation,' and refers to inanimate nature, as well as animate, and the same term, both in Greek and English, occurs in Wisd. ii. 6, 'Let us enjoy the good things that are present, and let us speedily use the creatures like as in youth.' The creatures referred to are, as the context shows, wine, ointments, &c., such things as are still called creature-comforts. Bishop Andrewes applies the word to distinguish other works of God from men: 'All the creatures in heaven and earth seemed to hear this His mournful complaint . . . the sun . . .

the earth . . . the very stars . . . and sinful men only not moved with it. And yet it was not for the creatures this was done to Him, to them it pertaineth not, but for us it was, and to us it doth. And shall we not yet regard it, shall the creature and not we?' (ii. 155.) Adams calls atheists 'such as have voluntarily, violently, extinguished to themselves the sunlight of the scripture, moonlight of the creature,' &c. (i. 309), *i. e.*, they have rejected the evidence which God has given of Himself in His Word and in His works. In the Prayer of Consecration we have, 'These Thy creatures of bread and wine.' Fuller says of our Lord, 'We never read Him begging anything, save when from the woman of Samaria He asked water—a creature so common and needful that it was against the law of nature to deny it Him.' (*Ch. Hist.* IV. iii. 36.)

'Utter,' like converse, is now almost entirely used of speech; but it was once employed of putting *out* or forth many things besides words. He is denounced (Lev. v. 1), who being aware of a sin committed does not 'utter it,' or make it known. Adams complains that barley which ought to be made into bread is turned into ale. 'If the poor cannot reach the price, the malt-master will; he can utter it to the tap-house, and the tap-house is sure of her old friend, drunkenness.' (ii. 246.) Latimer speaks of fish being uttered (i. 372), *i. e.*, put out for sale; and again, 'God prosper you to the uttering (*i. e.*, detection or exposure) of all hollow hearts.' (ii. 411.) This larger sense of the word has disappeared, except in one phrase. He who presents a forged cheque, or passes base coin, is said to utter

them, in other words, to put them out for circulation.

Such coin might once have been styled 'reprobate,' a term now used only of moral worthlessness. 'Reprobate silver shall men call them, because the Lord hath rejected them' (Jer. vi. 30); that is, silver in which the proportion of alloy was too large to allow of its standing the proof. The word seems to have come into our version from the Vulgate, which has *reprobum*, which term it also employs of the thorny ground in Heb. vi. 8, where the English Bible puts 'rejected.'

'Coast' always suggests to our minds some association with the sea, but once signified the border of a place or country, whether inland or maritime. Coast is from the Latin *costa*, a side; so when we go up to a person for the purpose of addressing him, we are said to 'accost him.' Bethlehem was not near the sea; but we are told (S. Matt. ii. 16) that Herod 'slew all the children that were in Bethlehem, and in all the coasts thereof.' 'It would be unreasonable,' observes Canon Lightfoot, 'to expect the English reader to understand that when S. Paul passes through the upper coasts (τὰ ἀνωτερικὰ μέρη) on his way to Ephesus (Acts, xix. 1), he does in fact traverse the high land which lies in the *interior* of Asia Minor.' (*On a fresh Revision of Eng. New Test.*, p. 174.) In Alexander's Feast, Pope uses the word in reference to the infernal regions,—

'What sounds were heard,
What scenes appeared,
O'er all the dreary coasts !'

In like manner a 'voyage' is now understood to be made by water, but was formerly applied to any journey. 'Holofernes went forth with his chariots and horsemen to go before King Nabuchodonosor in the voyage.' (Judith, ii. 19.) Bishop Hall calls the journey of the Israelites in the wilderness 'their voyage to the land of promise.' (*Contemp. of the Waters of Marah.*) Fuller reckons it among the services due from abbeyes to their founders or benefactors 'to send men on their own charges in voyages to warre.' (*Ch. Hist.*, bk. vi., *Hist. of Abbeyes.*)

When we say that a man has gone 'abroad,' we mean out of the country, not simply out of the house, as in Ps. xli. 6, 'If he come to see me he speaketh vanity; his heart gathereth iniquity to itself; when he goeth abroad (in the Prayer-book Version, "when he cometh forth") he telleth it.' And in Exod. xii. 46, it is directed concerning the paschal lamb, 'In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house.' So in Jonson's *Fox* (i. 1):—

'She's kept as warily as is your gold :
Never does come abroad, never takes air
But at a window.'

Many children too, no doubt, have learned from Dr. Watts to say:—

'Whene'er I take my walks abroad,
How many poor I see !'

'Mansion' denotes with us a house of some size and pretension, and so perhaps a mistaken idea is

suggested to some by our translation of S. John, xiv. 2, 'In my Father's house are many mansions.' The word, however, means an 'abiding place.' Fuller speaks of the spots where the Israelites halted in the wilderness as 'mansions.' (*Pisgah*, v. 22.) Hutchinson writes of the angels, 'They be pure minds; and were never neither blinded through sin, ne hindered through any earthly mansion and corruptible body' (p. 160); and Latimer, warning his hearers against the devil, says, 'Suffer him not too long; give him no mansion in thy heart, but strike him with the word of God, and he is gone; he will not abide.' (i. 439.) In the text referred to, the heavenly mansion, *i.e.*, the permanent rest which remaineth for the people of God, is tacitly contrasted with the earthly house of this tabernacle, which is liable to be 'removed like a cottage' or a 'shepherd's tent.' (Isa. xxiv. 20; xxxviii. 12.)

This very word 'tabernacle' is itself a source of some confusion to the English reader, who is apt always to associate it with the idea of that special habitation which God appointed for Himself as the place where His honour should dwell. This was indeed *the* tabernacle, but the term taken alone means nothing more than a tent or shed. Thus Balaam, with that parallelism between the two clauses of a sentence which is so marked a feature in the poetical parts of the Bible, exclaims, 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!' (Num. xxiv. 5.) And when on the Mount of Transfiguration S. Peter said, 'Let us make here three tabernacles' (S. Matt. xvii. 4), he meant of course dwellings, not

places of worship. Adams writes, 'The poet tells us that when Codrus's house burns (a little cottage in the forest), he stands by, and warms himself at the flame: he knows that a few sticks, straw, and clay, with a little labour, can rebuild him as good a tabernacle.' And again, 'We have them that rush into others' tabernacles, swallowing a man and his heritages.' (ii. 143, 315.)

There are doubtless those who, when they read in S. Luke, xiv. 7-11, of the highest and lowest room, picture to themselves different apartments, instead of different places at the same board. The word is constantly thus used. Bishop Hall in his *Letters* (Dec. II. Ep. 3), quoting Pope Pius II., calls him 'as learned as hath sit in that roome this thousand yeeres;' and again, in his *Characteristics*, he says of the vain-glorious, 'All his humour rises up into the froth of ostentation, which, if it once settle, falls down into a narrow roome.' With this last we may compare the expression of the Psalmist (xxxi. 8), 'Thou hast set my feet in a large room,' which is equivalent to that found in another Psalm, 'He brought me forth also into a place of liberty.' We still speak of one being appointed in the room of another; and the word is used by Bishop Wilberforce in his article on 'Elijah,' in *Heroes of Hebrew History*, in its old sense, 'Live in this present life with God, and He, when it is His will, in His own time, will lead thee in other paths which thou knowest not, and set before thee, when thou hast been fitted to dwell within them, larger rooms of more perfect service.'

The word 'saints' is so restricted by modern usage

to those of pre-eminent holiness, that some of the texts in which it is only another word for 'God's servants,' or (in the New Testament) for 'Christians,' might sound somewhat strangely in our ears. In the Epistles the term is employed of all those who have been brought into covenant with God in Holy Baptism, even as the baptized child is taught to say, 'I believe in God the Holy Ghost, who *sanctifieth* me, and all the elect people of God.' He has received the gift of the Divine Spirit, who, if He be not resisted, will make him holy or a saint. Doubtless some of those whom S. Paul addressed by this title were deficient in true holiness, but they were 'called to be saints.' The word occurs in its wider meaning in Cowper's well-known lines :—

'And Satan trembles when he sees
The weakest saint upon his knees.'

We pray that the Queen may long live in 'health and wealth.' Both these words meant more than they do now. 'Health' was not confined to the welfare of the body. Where the Prayer-book has, 'Mine eyes are wasted away with looking for thy health,' the Bible gives, 'Mine eyes fail for thy salvation.' (Ps. cxix. 123.) Thus the term denotes perfect soundness, moral and spiritual, as well as physical. Laertes tells his sister that on Hamlet's choice of a fit consort 'depends the safety and health of this whole State.' (i. 3.) Bishop Hooper writes, 'There is no suit but unto one God by the mediation of Christ, beside whom there is no health.' (i. 455.) And the same prelate, referring to God's care for the Ninevites in

sending Jonah to them, observes, 'The Lord, in seeking the wealth of these Assyrians, declareth that He is not only the God of the Jews, but also of the Gentiles.' (i. 448.) 'Wealth' is, of course, the same word as 'weal,' and signifies well-being or prosperity; in the Litany it is opposed to tribulation. The American author who considered the prominent place given to wealth in the prayer for our Sovereign an evidence of Englishmen's love of money, might as reasonably have suspected S. Paul of encouraging theft, when he exhorted his disciples to seek 'every man another's wealth.' (1 Cor. x. 24.) It would, however, be equally a mistake to suppose that the same apostle is specially enforcing the eighth commandment when he says, 'Provide things honest in the sight of all men' (Rom. xii. 17), or speaks of renouncing 'the hidden things of dishonesty.' (2 Cor. iv. 2.) 'Honest,' like the Latin *honestus*, meant 'honourable,' 'seemly,' or 'of good report.' Adams calls a hypocrite 'a kind of honest atheist' (ii. 237); *i.e.*, he is practically an unbeliever, though making a fairer show outwardly. In the *Homily of the Right Use of the Church* (pt. ii. p. 180) complaint is made that people talk in the house of the Lord 'of matters scarce honest or fit for the alehouse or tavern.'

Nor again, even if we take 'a good degree,' mentioned in 1 Tim. iii. 13 to be a higher step in the ministry, is there any countenance given to simony, although they who use the office of a deacon well are said to 'purchase' it. For 'purchase' was formerly synonymous with 'obtain,' the idea of payment not being necessarily present as now. Latimer says, 'I

knew once a great rich man and a covetous fellow; he had purchased about an hundred pound.' (i. 541.) Hooker remarks, 'Of what account the Master of Sentences was in the Church of Rome, the same and more amongst the preachers of reformed churches Calvin had purchased;' and again, 'By reproving faults they purchased unto themselves with the multitude a name to be virtuous.' (*Ecc. Pol.* pref. ii. 8; iii. 7.) The word was often used in the sense of 'dishonest gain.' Gadshill, when about to commit highway robbery, says to the conniving chamberlain, 'Thou shalt have a share in our purchase.' (*1. Hen.* IV. ii. 1.)

'Presumptuous' was sometimes employed as equivalent to 'wilful,' and might be applied to any transgression, as in Ps. xix. 13, 'Keep back thy servant also from presumptuous sins,' not sins of pride and over-confidence, but deliberate wrong-doing as opposed to those secret faults unconsciously committed, of which mention had been made just before. So in Exod. xxi. 14, the punishment of death is decreed 'if a man come presumptuously upon his neighbour to slay him.' Bishop Hall speaks of 'abominable idolatries, and all manner of detestable wickednesses presumptuously committed everywhere.' (*Invisible World*, i. 9.)

To 'grudge' is to withhold something from another, or to give it unwillingly; to bear a grudge is to cherish ill-will. But the word in its earlier meaning was of wider application, and included all murmuring or grumbling. Chaucer's *Parson* says, 'Murmur also is oft among servants, that grutchen whan hir soveraines

bidden hem do leful thinges; and for as moche as they dare not openly withsay the commandement of hir souveraines, yet wol they say harme and grutche and murmure prively for veray despit.' Hutchinson writes, 'If we grudge and be impatient, yet adversity shall molest and vex us;' and again, 'We men grudge and repine at God's rod and punishments.' (pp. 311, 318.) We must remember this meaning in order to understand such passages as, 'They will grudge if they be not satisfied' (Ps. lix. 15); or, 'Grudge not one against another, brethren.' (S. Jam. v. 9.)

case, cause
In the same way 'quarrel' signified not only an open rupture, but even complaint, which word is given in the margin of Col. iii. 13, 'forgiving one another if any man have a quarrel against any.' So in *Richard II.* (i. 3):—

'Against whom comest thou, and what's thy quarrel?'

Case
The term occurs in a letter of Archbishop Grindal's in a shape which reminds us of its derivation from the Latin *querela*, a complaint: 'I pray you also be a mean to the Queen's majesty, at some convenient time, that all ministers now to be deprived in this querele of rites may be pardoned of all the payments of first fruits due after deprivation.' (p. 289.) We still retain the adjective 'querulous,' nor is a querulous person necessarily quarrelsome.

W
To 'discover' signifies with us 'to find out,' but frequently in old English meant simply to uncover, and thus was applied in a wider sense. 'The voice of the Lord discovereth the forests' (Ps. xxix. 9), *i.e.*, strippeth them; 'I will pour down the stones into the

(lays bare (or. kay)

valley, and I will discover the foundations thereof.' (Mic. i. 6.) Adams says, 'The white devil, the hypocrite, hath been formerly discovered, and the sky-coloured veil of his dissimulation pulled off.' (ii. 38.) In Spenser's *State of Ireland* (p. 659), Irenæus, speaking to his friend of one of the rebels, observes, 'I will not only discover the first beginning of his privat howse, but also the originall of all his sept.' When at the opening of a play certain characters are said to be discovered on the stage, it is not the audience, but the people who draw up the curtain that discover them.

A 'parcel' of land or ground (Ruth, iv. 3; S. John, iv. 5) is a phrase which now only occurs in legal documents, and by the word itself we understand a small package. But it was once employed as equivalent to 'part.' Some of the sentences in which it is found in this acceptation would seem rather odd to those who are only accustomed to the present use of the word, as when Latimer says that Saul preserved 'King Agag, and a parcel of the fattest of the cattle' (i. 109), or as when Fuller, in the chronological table appended to the *Holy War*, notes, under the year 1230, 'Severall authours assigne severall dates wherein the Dutch knights came into Prussia: perchance they came in severall parcels.'

To 'advertise' is to give notice in some public way, and to advertise a man is to make some announcement concerning him; but the word in the Bible and other writings of the time simply means to 'inform,' in whatever manner. Balaam says to the King of Moab, 'I will advertise thee what this people shall do to thy people in the latter days.' (Numb. xxiv. 14.) In Ruth,

expose
reveal

x

iv. 4, 'I thought to advertise thee,' is, in the margin, 'I said, I will reveal in thine ear.' Fuller mentions a story, that 'in the yeare of our Lord 1453 the Great Turk sent a Letter to the Pope, advertising him how he and his Turkish nation were not descended from the Jews, but from the Trojans, from whom also the Italians derive their pedegree, and so would prove himself a-kinne to his Holinesse.' (*Holy War*, v. 9.)

'Desire' looks forward to the future, but it was once retrospective also, and might be applied to regret for the past, as is likewise the case with the Latin '*desiderare*.' Jehoram 'reigned in Jerusalem eight years, and departed without being desired.' (2 Chron. xxi. 20.) One of Crashaw's poems is '*On the Death of the most desired Mr. Herrys*.'

'Amiable' is now applied only to persons, but once to things as well. 'How amiable are Thy tabernacles!' (Ps. lxxxiv. 1.) Howell says of the Roman Catholics (iv. 36), 'It must needs be a commendable thing, that they keep their churches so cleanly and amiable;' and Bishop Hall observes, that in God's eyes the poor, despised Church on earth is 'beautiful and amiable . . . which yet in the eyes of flesh seems but homely and hard-favoured.' (*Inv. World*, ii. 5.) Fuller also remarks that 'a lean, bald map is not so amiable as one filled full.' (*Pisgah*, v. 2.) 'Amiable,' indeed, with us no longer signifies 'lovable,' but 'loving,' and cannot, therefore, be predicated of things.

'Proper' is used by us of right conduct or behaviour, but not of a well-formed body or handsome appearance. His parents saw that Moses was 'a proper

child.' (Heb. xi. 23.) The following from Fuller distinguishes what is 'proper' from what is merely good-looking: 'He may be pretty, but not a proper person, who hath not bulk proportionable to his beauty.' (*Pisgah*, iii. pt. 2, iii. 4.)

'Chap' is the same word as 'gape,' or 'gap,' but is not often applied now, except to the opening or breaking of the skin. It is, however, used of the soil in Jer. xiv. 4: 'The ground is chapt, for there was no rain in the earth.' Fuller says: 'God forbid the heavens should never rain till the earth first opens her mouth, seeing some grounds will sooner burn than chap.' And again, 'Heat of passion makes our souls to chap, and the devil creeps in at the cranies.' (*Holy State*, pp. 124, 137.) The 'chaps' are that part of the face which opens. Shakspeare calls the mouth 'this gap of breath.' (*K. John*, iii. 4.) The 'chops' of the Channel are its mouth or opening.

We talk of a 'breach' made in a fortification, or of a 'breach' of confidence, or friendship, or privilege, but in Judges, v. 17, the word denotes those bays or indentations by which the continuity of the line of coast is broken. 'Asher continued on the sea-shore, and abode in his breaches,' or 'creeks,' as the margin puts it. Thus Spenser, in the *Faerie Queene* (II. xii. 21):—

'But th' heedful boteman strongly forth did stretch
His brawnie armes, and all his bodie straine,
That th' utmost sandy breach they shortly fetch,
Whiles the dredd daunger does behind remaine.'

'Meat' is a term restricted by us to flesh, but once

included all kinds of food. The herb and the fruit were given for man's sustenance: 'To you it shall be for meat.' (Gen. i. 29.) 'The trees which thou knowest that they be not trees for meat thou shalt destroy.' (Deut. xx. 20.) The meat-offering consisted of flour and oil. (Lev. vi. 15.) Our translators say of the Scripture, 'It is not a pot of manna, or a cruse of oyle, which were for memorie only, or for a meale's meat or two.' Bishop Hall writes: 'There was never any meate, except the forbidden fruit, so deare bought as this broth of Jacob.' (*Contemp. of Jacob and Esau.*) 'Horse meat and man's meat' was a common expression to signify the entertainment needed at an inn by a traveller. In Jonson's *Every Man out of his Humour* (ii. 2) Macilente recommends husbands not to be lavish in kindness to their wives:—

'But use them like their horses; whom they feed,
Not with a mangerful of meat together,
But half a peck at once.'

'Cates,' on the other hand, would only mean now 'cakes,' or 'confectionery' of some kind, but was used for flesh meat also. Adams warns his hearers that this world's enjoyments must come to an end in whatever abundance they may be provided, 'were the spoil of Noah's ark the cates of thy table.' (i. 139.) And, even now, he who 'caters' would often be thought to perform his office ill if he did not adopt the larger signification of 'cates.'

Domestic poultry alone are called 'fowl' at present, unless some qualifying word be prefixed, as 'wild-fowl,' 'water-fowl,' &c.; but it was employed as a

generic name for all birds. (Gen. i. 20-22.) Bishop Hall (*Contempl. of the Deluge*) speaks of the dove as 'a fowle both swift and simple.' This sense is obsolete in prose, but not in poetry. Mr. Tennyson writes :

'I have seen the cuckoo chased by lesser fowl.'
(*Coming of Arthur.*)

And E. A. Poe, in his remarkable poem, *The Raven*, speaks of that bird as an 'ungainly fowl.'

'Corpse' was once a body living or dead ; now only the latter. 'Dead corpses' (2 Kings, xix. 35) was not tautology. Adams speaks of those to whom 'orchards, fishponds, parks, warrens, and whatsoever may yield pleasurable stuffing to the corpse, is a very heaven upon earth.' (i. 276.) Fuller relates that the ship in which the body of Louis IX. of France was brought home 'was most miserably tossed ; it being observed that the sea cannot digest the crudity of a dead corpse.' (*Holy War*, iv. 27.) 'Corpse' was often used as a plural formerly.

'Lover' is now confined to one of the opposite sex, but once meant an affectionate friend. 'My lovers and my friends stand aloof from my sore.' (Ps. xxxviii. 11.) Portia says :—

'This Antonio,
Being the bosom lover of my lord,
Must needs be like my lord.'
(*Mer. of Ven.* iii. 4.)

When we pray that God will preserve to our use the 'kindly' fruits of the earth, the epithet does not mean 'benignant,' but 'natural ;' the fruits which the

earth brings forth after its kind or nature. (Gen. i. 11.) Spenser writes of 'the sonne of Venus, who is myld by kynd.' (*F. Queene*, vi., vii. 37.) Bishop Andrewes, speaking of our Lord's crucifixion, says: 'Look and lament, or mourn, which is indeed the most kindly and natural effect of such a spectacle;' and again, 'What is more kindly to behold the Author of faith than faith? or more kindly for faith to behold than her Author here at first, and her Finisher there at last?' (ii. 130, 177.) Those who are connected by 'kind,' or 'kin,' usually have for one another what we therefore call natural affection: hence the sense which 'kind' and 'kindly' convey now. Bishop Hall had probably this twofold meaning of the word in his mind when he wrote, 'While wee are in this Egypt of the world, all vnkinde strifes would easily be composed, if wee did not forget that wee are brethren.' (*Contempl. of the Birth of Moses*.) We may compare 'genial,' which signifies pertaining to a man's genius or nature, but now means kindly and agreeable. Sir T. Brown remarks, that 'there are not a few very much to be pitied, whose industry being not attended with natural parts, they have sweat to little purpose, and rolled the stone in vain. Which chiefly proceedeth from natural incapacity and genial indisposition, at least to those particulars whereunto they apply their endeavours.' (*Vulgar Errors*, book i. chap. v.)

'Noisome' now denotes that which is offensive or disgusting to the senses, as a noisome smell; but it had once the more comprehensive signification of hurtful, or dangerous. We read of 'noisome weeds' (Job, xxxi. 40, margin); 'noisome pestilence' (Ps.

xc. 3); 'noisome beast' (Ezek. xiv. 21); 'noisome sore' (Rev. xvi. 2). Harvey writes:—

'Cleanse Thou our sin-soiled souls from the dirt and dust
Of every noisome lust.'
(*Synagogue; The Sexton.*)

'Estate' is usually applied by us to landed property, but has a much wider meaning in the Bible and Prayer-book, being used where we should now put 'state,' which word, indeed, has been in some places substituted by the printers in modern editions, as in Gen. xliii. 7, 'The man asked us straitly of our estate and of our kindred.' We pray for 'the good estate of the Catholic Church,' and for 'all estates of men' therein, *i. e.* all sorts and conditions of men. Rosaline tells Biron that she has heard of him as

'A man replete with mocks,
Full of comparisons and wounding flouts,
Which you on all estates will execute
That lie within the mercy of your wit.'
(*Love's Labour's Lost*, v. 2.)

'Estate of the elders' (Acts, xxii. 5) is retained from Cranmer's Bible. It is the rendering of one word (presbytery) in the original. We still speak of the three 'estates of the realm,' *i. e.* the lords spiritual and temporal and the commons. The term sometimes was used to denote men of high rank, as in S. Mark, vi. 21: 'High captains and chief estates of Galilee.' In the catalogue of erroneous opinions complained of by the Lower House of Convocation in 1536, the following occurs: 'Item, that God never

gave grace nor knowledge of Holy Scripture to any great estate or rich man.' (Fuller, *Ch. Hist.* V. iii. 28.) 'State' is employed in the same way. Adams says, 'Sin deals with her guests as that bloody prince that, having invited many great states to a solemn feast, flattered and singled them one by one, and cut off all their heads.' (i. 222.)

Some confusion arises from the fact that the words 'prophet' or 'prophesy,' are now always connected in our minds with the prediction of future events. They are, no doubt, often used in this sense in our translation, but by no means invariably. Thus: 'Aaron thy brother shall be thy prophet' (Exod. vii. 1); *i. e.* spokesman. When the Spirit of God came upon Saul, and he prophesied (1 Sam. x. 10; xix. 23), we are not to understand that he foretold future events, but that he was in a religious rapture, and 'spake not of himself.' King Lemuel's 'prophesy that his mother taught him' (Prov. xxxi. 1), contains no prediction, and when the woman of Samaria said to our Lord, 'Sir, I perceive that Thou art a prophet,' (S. John, iv. 19), it was the acquaintance with her *past* history that He had shown which forced the acknowledgment from her. S. Paul calls a heathen poet a prophet (Titus, i. 12); Epimenides, however, was held in religious estimation among his countrymen. In the Apostolic Church, prophesying meant something like preaching or expounding, but the agent was under immediate inspiration. Since, therefore, the foretelling of the future was not of necessity implied in the word 'prophesy,' it is not altogether a redundant expression, when we are told in the heading of 2 Kings, xxiii. that

an event was 'fore-phanesied.' Bernhard, in the dedication of some of Latimer's sermons, speaks of that bishop as appointed by God to be a 'prophet' to Edward VI. (*Lat.* i. 82.) 'Evangelists' are mentioned immediately after prophets as among the officers of the Apostolic Church (*Eph.* iv. 11); the persons indicated not being the writers of the Gospels, but those who preached the good tidings. Philip the deacon is called an 'evangelist' (*Acts*, xxi. 8), and Timothy is exhorted to do the work of one (2 *Tim.* iv. 5). So Hooker mentions Ananias and Apollos as among those 'whom we find to have been named in scripture Evangelists' (*Ecc. Pol.* V. lxxviii. 7), although the actual title is not given to them in Holy Writ, but they proclaimed the truths of the gospel. (*Acts*, ix. 17; xviii. 28.)

'Minister' means no more than servant or attendant, and the same Greek word is used to signify the 'servants' (*S. Mark*, xiv. 54) and the 'officers' (*S. John*, xviii. 3) of the high-priest, and the 'ministers of the word' (*S. Luke*, i. 2) and the 'minister' of the synagogue to whom our Lord returned the book when He had read from it (*S. Luke*, iv. 20.) In this last passage a mistaken idea may be formed by some of the kind of person who is thus designated. The official referred to is not he who conducted the service, but he who had charge of the sacred books.

Though there are doctors of divinity, law, music, &c. as well as of medicine, yet the name by itself is most commonly given to members of the last profession, even though they may not actually be of that degree, but the word formerly denoted teacher, and is so used

in scripture (S. Luke, ii. 46 ; v. 17. Acts, v. 34) of those the subject-matter of whose teaching was the Jewish law. Latimer calls the devil 'that old doctor' (I. 430), and in the Homily against Peril of Idolatry (Part III. p. 233), it is said, 'A man may justly cry with the prophet Habakkuk, Shall such images instruct or teach anything right of God (Hab. ii.), or shall they become doctors?' And again, images (in allusion to the plea that they were laymen's books) are called 'carved doctors.' (p. 206.) Bishop Hall, also writing of the alleged miracles by which Romanists justified Mariolatry, styles these wonders 'doctors of lies.' (*Letters*, Dec. I. Ep. vi.)

In the same way 'doctrine' sometimes denotes the 'act of teaching,' not what is taught. 'He said unto them in His doctrine.' (S. Mark, iv. 2.) In Jonson's *Silent Woman* (II. i.), Morose, training his servants to answer him by signs instead of by words, says, 'I see by much doctrine and impulsion it may be effected.'

'Tutor' now means one who gives instruction, but had a wider sense formerly, and was synonymous with 'guardian.' Hooker writes, 'Madmen, which for the present cannot possibly have the use of right reason to guide themselves, have for their guide the reason that guideth other men, which are tutors over them to seek and to procure their good for them.' (*Ecc. Pol.* I. vii. 4.) Fuller tells us that Saladin left nine sons, 'making Saphradine, his brother, overseer of his will; who of a tutour turned a traitour, and murdered them all excepting one.' (*Holy War*, III. 15.) Elsewhere he mentions that King Edgar left 'his son (because under age) to the tuition of Dun-

stan' (*Ch. Hist.* II. v. 34); and Adams asks, 'What shall become of the lambs under the tuition of wolves?' (II. 117.) So in Gal. iv. 2, the statement that 'the heir is under tutors and governors until the time appointed of the father,' refers to his condition as a ward, not as a scholar. The originals of both these words (tutors and governors) are in other passages of the New Testament always translated 'stewards,' except in Rom. xvi. 23, where the latter is rendered 'chamberlain.' This word 'governor' is now, except in slang, confined to the ruler of a town, or colony, or public institution, but was once nearly equivalent to 'tutor' in its older and wider sense. In the last century a young gentleman was often sent to make the grand tour under the care of his 'governor,' some one, that is, who was to take charge of him. 'Governors' and teachers are associated together in the Church Catechism. The term is employed, like the Latin *gubernator*, in the sense of 'pilot' in S. James, iii. 4. Hutchinson (p. 311) says, 'Many shipmasters have suffered shipwreck, we must not therefore reject, disallow, or condemn the art of governance, but the negligence and vices of men.'

Another word which is employed to designate a governor or ruler may be mentioned here. We hardly realise, perhaps, the dignity of the office which was filled by Gallio or Sergius Paulus (Acts, xiii. 7; xviii. 12), when we read of them as 'deputies,' but at the time that our translation was made, the Lord Lieutenant of Ireland was usually styled the 'Deputy' or 'Lord-deputy.' The word, therefore, was suitable to designate those who were the immediate vicegerents

of the imperial power. 'We find (writes Fuller) the Holy Spirit in the same breath (1 Kings, xxii. 47) speak a vice-roy to be a king, and no king: There was no king in Edom; a deputy was king.' (*Holy War*, II. 22.)

'Prince' is a title which, in England at least, is in common speech given only to royalty; but it often signifies in our version no more than a great man (Dan. vi. 1). The chief priests are called 'princes' (Isa. xliii. 28), and the high-priest's office the 'principality.' (2 Macc. iv. 27.) Fuller styles the lord who disbelieved Elisha's prophecy of great plenty (2 Kings, vii. 19) an 'infidel prince.' (*Hist. of Camb.* III. 24.) Even in our own day, when a herald proclaims at the grave the titles of any nobleman, not under the degree of an earl, he calls him a 'most noble and puissant prince.'

Some might hastily conclude that in Gen. xxxvi. 15, &c. there was an absurdity in styling the sons of Esau 'dukes,' but though the word is now confined to the highest rank in our peerage, it once, like the Latin *Dux*, from which it comes, merely meant a chief. Latimer speaks of Gideon as 'a duke which God raised up to deliver the children of Israel from the Midianites.' (I. 31.) Shakespeare is not very careful to avoid anachronisms, but he does not lay himself open to a charge on this score when he designates Theseus (as Chaucer in the *Knight's Tale*, had done before) duke of Athens. Our translators may have been less alive to the incongruous idea now suggested by the mention of 'dukes' as existing in patriarchal times, from the fact that when they put forth their

work, and for several years both before and after, this order in our peerage had no representatives. The Duke of Norfolk, who was attainted and executed in 1572, was the last who bore the ducal title, until George Villiers was created Duke of Buckingham in 1623. It seems, in fact, to have been a common saying that dukes could not exist in our country. In Jonson's *The Devil is an Ass* (II. i), the crafty projector flatters his dupe that he shall attain enormous wealth and the highest rank

‘Against the received heresy
That England bears no dukes.’

The word ‘church,’ when applied to a building, is restricted by us to one used for Christian worship, but the Ephesian town-clerk points out that S. Paul and his companions are not ‘robbers of churches’ (Acts, xix. 37), meaning thereby, of course, the heathen temples. The Homily on the Right Use of the Church (Pt. I. p. 173), says that at Antioch the Apostles entered ‘the synagogue or church,’ and the church of Jove, &c. is frequent in old writers. Thus in Marlowe's *Hero and Leander*,—

‘So fair a church as this had Venus none.’
(Sestiad i.)

A similar instance of the employment of a distinctively Christian term for that which was not Christian, is to be found in Acts, xii. 4, where the Passover is rendered ‘Easter.’ In the older versions this occurred several times, but our translators altered it in every place save this, where it was left, probably, through inad-

vertence. There is certainly something odd in suggesting, as the English text now does, that the Idumean Herod, a persecutor of the cross, refrained for a time from bringing a prisoner to trial, out of respect for a Christian festival; which, moreover, is called by a name that was given to it by a people whose conversion to Christianity did not even begin to be accomplished for more than 500 years after.

It is also somewhat startling to find that about 160 years before Christ, Judas Maccabeus had heard of the wars between the Romans and the Frenchmen. The latter word is in the margin of 1 Macc. viii. 2, where the text has 'Galatians,' which is itself likely to be misunderstood, and taken to refer to the Celtic colony in Asia Minor, instead of to the Gauls on the west of the Rhine. Latimer is very fond of assigning these familiar modern names to ancient persons and things, with the view, no doubt, of enabling his hearers to realise what was meant. It may be questioned, however, whether he gave them very correct ideas of those referred to when he spoke of the *Pontifex Maximus* as an 'archbishop,' or of the scribes and Pharisees as 'clergymen,' or of Jairus as a 'churchwarden.' (i. 104, 514, 533.) In like manner Adams (i. 306) mentions 'the "chaplains" of Mars at Rome;' and Fuller (*Pisgah*, IV. ii. 5) styles Balaam 'chaplain' to the kings of the Midianites. Andrewes (v. 515) remarks on the fact that Ananias, the high-priest, 'bought his "bishopric" for money' (Acts, i. 20); and Hooper also calls this official the high bishop (i. 447). (See too the quotation from Bale, p. 111.) In the passage cited above from Acts, xix.

we may observe that town-clerk, though of course a modern term, does fairly represent the officer meant. The word in the original is that which is usually translated 'scribe,' but this designation applied to a heathen would have been misleading. Burton says that the Abderites sent for Democritus 'to be their law-maker, recorder, or town-clerke.' (*Democ. to the Reader*, p. 2.)

Instances in which the modern sense is more general than formerly are comparatively rare, but a few examples may be adduced. We use 'affinity' in common talk of relationship of any sort, and even of resemblance or congeniality; but in the Authorised Version (1 Kings, iii. 1) the term is employed in its strict sense of relationship by marriage. 'Jehosaphat joined affinity with Ahab' (2 Chr. xviii. 1) by marrying his daughter. Fuller says of Hooker and Travers at the Temple Church, 'These two preachers, though joynd in affinity (their nearest kindred being married together), acted with different principles, and clashed one against another.' (*Ch. Hist.* ix. vii. 55.) At the end of the Prayer-book is a table of kindred and affinity, *i. e.* of relationship by blood and by marriage.

Geometricians 'describe' a triangle or a circle; but, except by them, the word is not often applied to that defined marking out which is spoken of in Josh. xviii. 6, 'Ye shall therefore describe the land into seven parts, and bring the description hither to me.' A 'description' now-a-days is often very vague and indefinite. In Wiclif's version of S. Luke, ii. 1, the word that in our Bible is rendered 'taxed,' and which really means 'enrolled,' is translated 'discryued,' the

old form of 'described ;' *i. e.* they were marked out or reckoned individually, as in our census.

To 'descry' now signifies to see, though perhaps it is seldom used except of seeing what is minute, or at a distance, or half hidden ; but it once expressed the observation of an enemy's force and defences. It is this narrower sense that the word bears on the only occasion of its occurrence in our Bible : 'The house of Joseph sent to descry Bethel.' (Judges, i. 23.) Adams writes : 'We took it (the world) for a kind and familiar friend, but now it is descried and described for a very adversary.' (ii. 154.) Bishop Hall, speaking of Moses sending twelve rulers of Israel to spy out the land, observes, 'Those that ruled Israel at home could best descry for them abroad.' (*Contempl. of the Searchers of Canaan.*) So also Milton :—

' Scouts each coast light-armed scour
Each quarter to descry the distant foe,
Where lodg'd or whither fled, or if for fight,
In motion or in halt.' (*Par. Lost*, vi. 530.)

We have had to borrow 'reconnoitre' from the French to occupy the place once held by 'descry.' In 1711 Addison ridicules 'reconnoitre' as an outlandish term, though he mentions a different substitute for it. 'I do not find in any of our chronicles that Edward the Third ever reconnoitred the enemy, tho' he often discovered the posture of the French, and as often vanquished them in battel.' (*Spectator*, No. 165.) Johnson seems to have regarded it as still a French word, for he gives it no place in his *Dictionary*.

People sometimes say now that they must 'indite'

a letter, meaning that they must write it; but to indite is properly to dictate. Our translators, in their Preface, after extolling the Scriptures, add, 'And what marvaile? The originall thereof being from heaven, not from earth; the authour being God, not man; the enditer the Holy Spirit, not the wit of the apostles or prophets; the pen-men such as were sanctified from the wombe.' The distinction is well observed in Ps. xlv. 1: 'My heart is inditing a good matter . . . my tongue is the pen of a ready writer.' Fuller relates that when Bede was *in articulo mortis*, the amanuensis who had been engaged in taking down his translation of S. John's gospel told him that there wanted only one sentence to complete the work. 'Write it then quickly, replied Bede; and summoning all his spirits together (like the last blaze of a candle going out), he indited it, and expired.' (*Ch. Hist.* II. iii. 18.)

To 'allege' is with us merely to assert, but it once denoted to adduce evidence, and hence to quote. S. Paul reasoned with the Jews 'out of the Scriptures, opening and alleging that Christ must needs have suffered.' (Acts, xvii. 3.) In the *Homily against Peril of Idolatry* (part ii.) we read: 'Lest you should think that I do say this of mine own head only, without authority, I allege for me Eusebius, Bishop of Cæsarea.' And again, 'Such as do worship images do unjustly allege Gregory for them.' (Pp. 211, 216.)

We call a sumptuous feast a 'banquet,' but originally it meant only that part of it which we now term 'dessert.' Esther (vii. 2) entertained Haman and Ahasuerus at a 'banquet of wine.' Thus in Massinger's *Unnatural Combat* (iii. 1):—

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‘We’ll dine in the great room, but let the music
And banquet be prepared here.’

And in Jonson’s *Silent Woman* (i. 1) Clerimont says of La-Foole, ‘He is never without a spare banquet or sweatmeats in his chamber.’ Howell, writing to an Oxford student in 1627, says, ‘Philosophy should be your substantial food, poetry your banqueting stuff’ (I. v. 9); and Fuller mentions that at Dr. Whitaker’s funeral ‘a banquet of sweetmeats, sowred with so sad an occasion . . . was rather seen than tasted by the guests.’ (*Hist. of Camb.* vii. 19.)

CHAPTER VIII.

OF WORDS THAT HAVE DEGENERATED OR IMPROVED
IN MEANING.

IN the case of many words we may observe a gradual degeneracy in meaning, that is to say, terms which once were employed in a good or harmless sense, have acquired an evil signification, or where something of this resided in them originally, the evil now denoted is of a darker character.

The Bible and Prayer-book offer several examples of this. Thus, in Acts, xvii. 5, we read of 'certain lewd fellows of the baser sort;' and in the next chapter Gallio says that he would have felt bound to deal with the case brought before him, if it had been 'a matter of wrong or wicked lewdness.' In olden times learning was almost entirely confined to the clergy, and laymen even of high rank were unable sometimes to write so much as their own names. Hence just as 'clerkly,' which primarily meant 'belonging to the clergy,' came to be predicated of scholars, whether they were in holy orders or not; so 'lewd,' which once signified the lay people, was applied to the ignorant, and might be used of any uneducated man, even though he were an ecclesiastic. The original meaning is seen in the following, from the Prologue to the *Canterbury Tales* (504):—

‘ For if a preest be foule, on whom we trust,
No wonder is a lewd man to rust.’

In a letter given in Strype’s *Memorials of Cranmer*, the epithet is applied to a prelate, the Bishop (Shaxton) of Salisbury being styled by some zealous Romanist ‘ a lewd fool’ (i. 416). In course of time, partly because ignorance often leads to vice, and partly perhaps, as Archbishop Trench suggests, in the spirit of the saying of the Pharisees, ‘ This people who knoweth not the law are cursed’ (which text by the way Latimer (i. 136), after quoting from the Vulgate, translates, ‘ This lay people is accursed,’) ‘ lewd’ came to signify wicked, and is so used in the passages from the Acts just referred to, though in several places in the Old Testament it is applied to that particular vice to which it is now entirely confined. The word ‘ idiot’ has passed through a somewhat similar experience. Its first meaning is simply a private individual (Greek, ἰδιώτης) as distinguished from one who takes part in public affairs. At the Hampton Court Conference, King James said, ‘ We require not subscriptions of laicks and idiots, but of preachers and ministers;’ but following the same course as ‘ lewd,’ the term also signified an uneducated or ignorant person. Becon (ii. 568) advocates the use of the mother tongue in ministering the word of God, ‘ that the idiot and unlearned may understand it and be edified.’ The word had to degenerate still further, and now designates intellectual, as lewd does moral deficiency. There is a play upon these two latter meanings in the third part of the Homily against Peril of Idolatry: ‘ But away for shame with these

covered cloaks of idolatry, of the books and scriptures of images and pictures to teach idiots, nay, to make idiots, and stark fools, and beasts, of Christians.' (P. 287.)

'Profane' means etymologically, before the fane or temple, and so outside it. Ezekiel speaks of 'a separation between the sanctuary and the profane place.' (xlii. 20.) Thus it was opposed to 'sacred,' in which way we still employ it in such phrases as 'sacred and profane history,' 'sacred and profane writers.' The son of Sirach says of God, 'He is the King of all, by His power dividing holy things among them from profane.' (Ecclus. xviii. 3.) In the translation of a sermon preached before Convocation by Latimer (i. 46), it is synonymous with lay: 'Is it unknown, think you, how both ye and your curates were, in a manner, by violence enforced to let books to be made not by you, but by profane and lay persons?' It has now, except in such expressions as those named above, the sense of 'impious,' or 'blasphemous,' and is for the most part thus used in our version.

'Base' and 'mean' convey moral opprobrium now, but formerly meant 'lowly.' 'I, Paul, who in presence am base among you.' (2 Cor. x. 1.) 'The mean man boweth down, and the great man humbleth himself.' (Isa. ii. 9.) So Spenser writes,—

'But vertuous women wisely understand
That they were borne to base humilitie,
Unlesse the heavens them lift to lawfull soveraintee.'
(F. *Queene*, V., v. 25.)

Adams also speaks of 'the baseness of the Gospel,'

and 'the baseness of Christ.' (ii. 6, 7.) In like manner, Bishop Hall calls the Apostles 'mean fishermen' (*Myst. of Godliness*, sect. 3); and Fuller remarks, 'Commonly when men are (as in a moment) mounted from meanness to much wealth and honour, first they forget themselves, and then all their old friends and acquaintances.' (*Ch. Hist.* V. v. 30.)

'Vile,' which is with us a strong term of reproach, often signified nothing worse than 'cheap,' or 'humble.' S. James (ii. 2) speaks of 'the poor man in vile raiment;' and in the same section of Bishop Hall's work, just quoted, the Lord is apostrophised, 'Thus vile wast Thou, O Saviour, in the flesh; but in this vileness of flesh manifested to be God.' 'Our vile body' (Phil. iii. 21) should be rendered 'the body of our humiliation.' When Archbishop Whately was dying, one of his chaplains was reading this chapter to him in the English version. When he came to this passage the Archbishop stopped him, saying, 'Give me his *own* words.' The chaplain then substituted the above more literal translation, and the dying prelate observed, 'That is right; nothing that *He* made is vile.' No doubt 'vile' is not in this place a good representation of the original, yet, as we have shown, it did not once imply of necessity such utter worthlessness as it does now. In the following quotation, for example, it simply denotes humble birth or station:—

'He to-day that sheds his blood with me
Shall be my brother; be he ne'er so vile,
This day shall gentle his condition.'

(*Hen.* V. iv. 3.)

‘Cunning’ did mean ‘knowing’ or ‘skilful.’ ‘Esau was a cunning hunter’ (Gen. xxv. 27): ‘A cunning player on an harp’ was sought out for Saul (1 Sam. xvi. 16); and the substantive also occurs as in Ps. cxxxvii. 5, ‘Let my right hand forget her cunning.’ Latimer uses the word in the plural; he affirms that the devil ‘hath learned all arts and cunnings.’ (i. 429.) Baptista, inquiring after tutors for his daughters, says,—

‘To cunning men
I will be very kind.’ (*Taming of Shrew*, i. 1.)

Even at the time that the authorised version was issued, the term was beginning to lose its good character. Bacon’s *Essay of Cunning* opens with the words, ‘We take cunning for a sinister or crooked wisdom,’ though in other essays he employs it in its more favourable sense. In this last it always occurs in our translation, except in two places, ‘cunningly devised fables’ (2 S. Pet. i. 16), and ‘cunning craftiness, whereby they lie in wait to deceive.’ (Eph. iv. 14.)

This text recalls another word which at present is nearly synonymous with ‘cunning,’ but, like it, has degenerated from its original signification.

‘Craft’ once meant ‘strength;’ then that in which a man’s strength is put forth, his trade or occupation; and they who pursued it were called ‘craftsmen’ (Acts, xix. 24, 25); hence also small vessels employed in trade were styled ‘craft.’ Subsequently the term which had been used honourably of skill in a man’s calling was transferred to ‘crooked wisdom,’ as Bacon

says, which, by the way, is the very definition of 'craft' given by Hobbes. King Richard plays upon that double sense of the word which still obtains, when he speaks of 'wooing poor craftsmen with the craft of smiles.' (*Richard II.* i. 4.)

'Simple' and 'simplicity' had originally an entirely good meaning. They are derived from the Latin *sine plicâ*, 'without fold,' and were applied to signify a plain and transparent character, 'in whom is no guile.' It may be noted that a device or dodge is sometimes called a wrinkle, *i. e.*, it is not simple or without fold. Thus, Latimer writes, 'And now what manner of man do you make me, master N., when you note me to be so much abused by so ignorant a man, so simple, so plain, and so far without all wrinkles?' (ii. 422.) The words which once denoted the guilelessness of honesty or innocence are now often applied to folly, so that a stupid fellow is styled a 'simpleton.' Both the honourable and opprobrious meanings that belong to these terms are found in our Bible. The Apostle writes to the Romans (xvi. 19), 'I would have you wise unto that which is good, and simple (*ἀκεραίους*, literally unmixed, or pure) concerning evil;' and in the same Epistle (xii. 8) he says, 'He that giveth, let him do it with simplicity' (*ἀπλότῃτι*, a word exactly corresponding to the Latin *simplicitas*). In several passages, on the other hand, the worse signification occurs, as in Prov. i. 22: 'How long, ye simple ones, will ye love simplicity?'

'Silly,' again, had much the same meaning as 'simple,' and was equivalent to innocent; it has, however, still more decidedly degenerated, being never

used now in other than a disparaging sense. This, indeed, it had acquired when our version was put forth, and this it bears in the three texts in which the word appears (Job, v. 2. Hos. vii. 11. 2 Tim. iii. 6.)

‘Innocent,’ though still preserving a good signification as an adjective, is as a substantive always employed contemptuously, at least when applied to any but young children. An ‘innocent’ is an euphemism for an imbecile, but it has no such unworthy meaning in Jer. ii. 34; xix. 4. The difference between the original and acquired sense of the word gives the point to Bacon’s witty suggestion of the reason which influenced the Pope in his refusal to canonise the pious, but weak-minded Henry VI., viz. that his Holiness was minded to make a difference between a saint and an innocent.

We have named three or four words which, once of good repute, have come to be associated with ideas of folly or stupidity; and now one may be mentioned which in the first instance denoting folly, has sunk still lower, and implies vice. God complains through His prophet (Jer. iv. 22), ‘My people is foolish, they have not known Me; they are sottish children, and they have none understanding.’ For ‘sottish,’ which with us signifies ‘given to drink,’ did but mean ‘foolish’ at one time, though perhaps it was generally understood that a sottish man was to blame, and that his stupidity was a fault rather than a misfortune. Thus Fuller, pointing out that the southern part of our island was but little protected against the ravages of the Northern tribes by the Picts’ wall, says, ‘Useless is the strongest wall of stone when it hath stocks

only upon it; such was the sottish laziness of the Britons to man it.' (*Ch. Hist.* I. v. 14.) 'Sot' is often used by Shakespeare and others for 'fool,' which, indeed, is the sense of the word in French. The change of meaning which it has undergone in our language is an illustration of Prov. xx. 1.

A 'barbarian' is a man who is either altogether uncivilised, or extremely cruel. In the New Testament, as in ancient profane literature, it signifies one who is not a Greek. In this way it is used by S. Paul, 'I am debtor both to the Greeks and to the Barbarians.' (Rom. i. 14.) So little reproach did the term convey, that Josephus speaks of the Jews as barbarians, and the earlier Romans did not disdain the name. The word, according to its most probable etymology, refers to the unintelligible language of foreigners, typified by the repetition of the unmeaning sounds, 'bar bar' (we may compare murmur); and so again S. Paul employs it, 'If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.' (1 Cor. xiv. 11.) Ovid, the courtly Roman poet, when banished to the shores of the Euxine, complains that he is a barbarian there, since no one understands his language (*Trist.* V. x. 37), and our translators in their Preface write: 'The Scythian counted the Athenian, whom he did not vnderstand, barbarous; so the Romane did the Syrian, and the Jew, (even S. Hierome himself calleth the Hebrew tongue barbarous, belike because it was strange to so many); so the Emperour of Constantinople calleth the Latine tongue barbarous,

though Pope Nicolas do storme at it ; so the Jewes long before Christ called all other nations *Lognazim*, which is little better than barbarous.' Some perhaps picture to themselves the barbarous people who showed no little kindness to the shipwrecked voyagers (Acts, xxviii. 2) as half-naked savages, whereas Malta was quite civilised, but the inhabitants spoke a Punic dialect. In like manner, 'uncouth' once meant 'unknown.' Bishop Hall speaks of an apparition of a good angel as being in modern days 'wonderful and uncouth' (*Invis. World*, i. 8) ; but the prejudice which is often felt against that which is strange to us led to its present sense of 'rough' or 'awkward.' 'Outlandish' also is now applied to many things which are unusual or eccentric ; but its first meaning, as is apparent on the face of the word, was foreign.' Fuller having inserted a quotation in his *Church History* (I. v. 6), adds in the margin, 'Not presuming to alter any of Stapleton's words, take it with all the printer's faults, done probably by an outlandish presse.'

A 'monster' conveys to us now the notion either of hugeness or wickedness ; so in the Prayer-book version of Ps. lxxi. 6, we might suppose that the Psalmist meant that he was an object of horror and detestation, when he says, 'I am become, as it were, a monster unto many ;' but, in truth, he is affirming that his preservation through so great trials and dangers appeared miraculous to many. The Bible rendering is 'a wonder,' for 'monster' simply denotes something remarkable, something that is *shown* as out of the common way. In fact, there is nothing except

usage which would make it unfitting to describe Mr. Peabody, for instance, as a monster of benevolence, and we do speak of persons as being monstrously kind. A Roman poet says that it is pleasant *digito monstrari*, to be pointed out with the finger, *i. e.*, as an eminent man.

‘Churl’ (the old English ‘ceorl’) signified a labourer or serf; then as the manners of that class were rough and unpolished, the word was applied to those who were rude or disobliging, even as the superior politeness of the inhabitants of cities (*urbes*) is recognised, when we call the courteous ‘urbane.’ In our translation, at least of the canonical Scriptures, the word, with its derivatives, seems to have been used especially in regard to one who was miserly. ‘The vile person shall be no more called liberal, nor the churl said to be bountiful’ (Isa. xxxii. 5), and of Nabal, who in so niggardly a manner refused David’s request, it is written, ‘The man was churlish.’ (1 Sam. xxv. 3.) In the Apocrypha (Ecclus. xlii. 14. 2 Macc. xiv. 30), churlish and churlishness bear their more general meaning of uncivil and incivility; in Ecclus. xviii. 18, ‘churlishly’ seems, according to the context, to denote ‘in a miserly manner,’ though either interpretation might belong to the Greek original (*ἀχαρίστως*), as well as to the English word. Bishop Sanderson asks, ‘Shall he that hath a thousand a year count him that hath but a hundred a churl, if he do not spend as much in his house weekly, keep as plentiful a table, and bear as much in every common charge as himself?’ (ii. 97.) Fuller speaks of the wealthy and avaricious Crassus as ‘that rich churl.’

(*Pisgah*, III. pt. 3 ; xii. 2.) See also Shakespeare's first sonnet, but indeed instances of this usage might be almost infinitely multiplied. 'Carle' is another form of the same word, and is similarly employed as by Bishop Hall (Sat. ii. 4. 34),—

'Were I a leech, as who knows what may be?
The liberal man should live, the carle should die.'

'Carle' is now only a north country word.

'Lust' has always a bad meaning with us, and is applied to sinful desire. This is also its usual signification in our Bible and Prayer-book, but not invariably so. In the latter version of Psalms, xxxiv. 12, and xcii. 10, we read, 'What man is he that lusteth to live, and would fain see good days?' and, 'Mine eye also shall see his lust of mine enemies.' In Deut. xii. 15, 20, 21, and xiv. 26, the word has an equally innocent sense. 'Lust' is simply that which one 'lists' or desires. Latimer speaks of some who had 'no lust to the truth' (i. 312); and Bishop Hall, in one of his letters (Dec. ii. Ep. 1) complains that sometimes 'my lust to devotion is little, my joy none at all.' So the expression in the Catechism, 'sinful lusts of the flesh,' is not redundant, because there are desires, or according to the then use of the word, 'lusts' of the body, which are natural and innocent, and cannot be renounced.

'Passion,' in the sense of suffering, is now only used in regard to that undergone by our Lord, as in the Litany, and Acts, i. 3 ; but it was applied at one time to the suffering of others as well. Thus Tyndale says that adversity is meant to make God's children

‘feel the goodness of their Father, and the passions of their brethren, and of their Master Christ also.’ (ii. 110.) Bishop Andrewes writes, that ‘compassion is but passion at rebound’ (ii. 123); and in a well-known hymn we have the verse,—

‘And now we fight the battle,
But then shall wear the crown
Of full and everlasting
And passionless renown,’

i. e., free from suffering. How the word came to signify, as it so often does now, ungovernable anger, and the moral thence to be deduced, will be found drawn out in Archbishop Trench’s book on *Words*.

An ‘injurious’ person now denotes one who does actual mischief, and so far the term has a worse signification than when it only meant ‘insolent.’ ‘Rise not up in anger at the presence of an injurious person.’ (Ecclus. viii. 11.) S. Paul describes himself as having been a ‘blasphemer, and a persecutor, and injurious.’ (1 Tim. i. 13.) The English expression does not occur elsewhere in the canonical Scriptures, but the Greek word is found in Rom. i. 30, and is there translated ‘despiteful.’ Cloten says to Guiderius, who has been flouting him,—

‘Thou injurious thief,
Hear but my name, and tremble.’

(*Cymb.* iv. 2.)

And Bishop Hall observes, ‘Human reason is apt to be injuriously saucy in ascribing those things to an ordinary course of natural causes, which the God of

nature doth by supernatural agents.' (*Inv. World*, i. 6.)

'Indifferent' is now a modified expression for bad; a weakly person is in indifferent health, a clumsy artisan is an indifferent workman; but in the Prayer for the Church Militant we ask that our magistrates may indifferently minister justice, *i. e.*, without making any difference between the parties, or showing favour to one side more than the other. The American Prayer-book has altered the word to 'impartially.' The term does not occur in our version, except in Ecclus. xlii. 5, where, among other commendable things, is reckoned 'merchants' indifferent (*i. e.*, fair) selling.' Latimer remarks, 'I know what men say of me well enough . . . they say I am not indifferent' (i. 183), and Christopher Harvey writes,—

'Four sorts of poor there are with whom Thou deal'st,
 Though always differently,
 With such indifferency,
 That none hath reason to complain.'
 (*Synagogue; Overseer of the Poor.*)

That which is ordinary and common-place, and which does not differ from the average by greater excellence is little regarded, hence the sense which the word conveys now. In the same way 'fellow' is used contemptuously, perhaps as signifying one who is on a par with the vulgar herd, which, of course, the speaker does not suppose himself to be. 'Fellow' bears this opprobrious meaning in nearly twenty passages in our Bible, though in most of these cases it is an insertion by our translators, and has no word

corresponding to it in the original. 'Companion' was formerly employed in the same slighting manner. 'Scurvy companion,' 'saucy companion,' &c. frequently occur in the plays of Shakespeare, Jonson, and others. Clarendon says that at one time the Common Council was composed of 'upstart, factious, indigent companions.' (Bk. iv. p. 513. See also the quotation from Fuller, p. 185.) The word has now recovered its good character, and does not in itself imply scorn or reproach.

The recurrence of the phrase 'vulgar tongue' in the Prayer-book has prevented 'vulgar' from losing altogether the sense of 'common,' which once it generally bore; its modern signification of 'unrefined' having accrued since, and so taken possession of the word, that perhaps 'vulgar tongue,' and 'vulgar error,' are the only two expressions in common use in which the original meaning is retained. Howell writes to one of his correspondents, 'Yours of the seventh I received yesterday, and read o'er with no vulgar delight.' (ii. 69.)

In Queen Elizabeth's reign, on one occasion, English and Spanish commissioners met in a French town to treat of peace. One of the Spaniards, in ridicule of the titular sovereignty of France at that time claimed by our sovereigns, proposed that the negotiations should be conducted in French, 'for these gentlemen of England, I suppose (said he), cannot be ignorant of the language of their fellow-subjects; their Queen is Queen of France as well as England.' 'Nay in faith, masters (replied Doctor Dale, the Master of Requests), the French tongue is too vulgar for a

business of this secrecie and importance, especially in a French town: we will rather treat in Hebrew, the language of Jerusalem, whereof your master is king. I suppose you are herein as well skilled as we in French.' (Fuller, *Holy War*, v. 29.)

'The vulgar' is used by our translators in their Preface, where we should now put the 'vernacular:' 'They provided translations into the vulgar for their countrymen.'

'Pitiful' has always the good sense of 'merciful' or 'compassionate' in our Bible and Prayer-book, and is frequently applied to God. Now, however, it is not so often employed of those who feel pity as of those whose circumstances call for pity, that is to say, 'pitiful' has been confounded with 'pitiable.' A 'pitiful story' is one that excites compassion; but the term is also synonymous in many cases with 'mean,' or 'despicable;' and we speak of a 'pitiful scoundrel.' All these senses are found in Shakespeare. So much, however, has the more honourable meaning of the word passed away, that the compilers of the American Prayer-book (who seem to have had a nervous dread of any expressions bearing the slightest tinge of archaism) have altered 'Pitifully behold the sorrows of our hearts' into 'With pity behold,' &c. In the following, from Adams, we find it applied to that self-satisfied pity which is so largely mixed with scorn; 'The covetous, that is ever carking and vexing for the world, pitifully derides the voluptuous.' (ii. 91.)

'Painful' was once a common term of eulogy. A divine was often commended as being 'a painful preacher,' meaning that he took pains with his ser-

mons; it is he who neglects this that is most likely to earn the title now. Fuller more than once plays on the double meaning of the word 'pain.' Thus, speaking of the conversion of Kent by S. Augustine, he observes 'that it cost some pain, no torture; some sweat, no blood; not one martyr being made in the whole managing thereof.' And again he writes, 'An historian hath no heart to take much pains (which herein are pains indeed) to exemplify dead canons.' (*Ch. Hist.* II. i. 13; v. 29.)

When the Apostle says that he had been 'in painfulness' (2 Cor. xi. 27), he is referring not to the pain that he had endured, but to the pains he had taken; in the older translations the word is 'travail.'

The Psalmist (lxxiii. 16) says, 'When I thought to know this it was too painful for me,' *i. e.* too hard, which is the Prayer-book rendering. Hooker observes, 'The search of knowledge is a thing painful, and the painfulness of knowledge is that which maketh the will so hardly inclinable thereto.' (*Ecc. Pol.* I. vii. 7.) In 2 Macc. ii. 27, 'pains' is used as a singular: 'We will undertake gladly this great pains;' so Adams, speaking of certain corrections made in the Calendar, remarks, 'It was a pains not amiss undertaken of late.' (ii. 156.) 'Uneasy' has also lost the sense of 'difficult,' and means restless or anxious. The objective signification is found in 2 Macc. xii. 21: 'The town was hard to besiege, and uneasy to come unto;' and in the *Tempest* (i. 2), Prospero says,—

'This swift business

I must uneasy make, lest too light winning
Make the prize light.'

‘Usury’ is not applied by us to the taking of fair and moderate interest, but only to excessive exaction on the part of the lender. In the Bible, however, this last does not of necessity reside in the word, although it is commonly mentioned with reproach, because usury of any kind was forbidden to the Jews, at least among themselves. In S. Matt. xxv. 27, and S. Luke, xix. 23, the term has no ill meaning underlying it, but signifies that reasonable profit which might fairly be expected. Bishop Hall, in his *Satires* (v. 3, 68), tells the yeoman that he would be worthy of praise,—

attach to

‘So be thou let not lie in fallow’d plain
That which was wont yield usury of grain.’

A man is now generally ‘provoked’ to some evil passion—anger, or the like—but the word itself simply means to call forth. The zeal of the Corinthians ‘provoked very many’ in Macedonia (2 Cor. ix. 2), not exciting their wrath, but their emulation, even as the Hebrews are exhorted ‘to consider one another, to provoke unto love and to good works’ (x. 25). Fuller mentions Mr. Willet, who founded the Postmastership at Merton College, ‘whose good example hath provoked many to follow his liberality’ (*Ch. Hist.* III. iii. 8); and Milton calls the forbidden tree ‘a provoking object, ever almost in his [Adam’s] eyes.’ (*Areop.* 25.)

S. James (i. 2, 13) says, ‘Count it all joy when ye fall into divers temptations,’ and ‘God cannot be tempted with evil, neither tempteth He any man.’ Yet we are taught to pray, ‘Lead us not into temptation;’ and we are told that ‘God tempted Abraham.’ In our version ‘tempt,’ like the word in the original,

for which it stands, signifies not only to 'solicit to evil, but also to 'try,' or to 'put to the proof.' God tried Abraham, that he 'might come forth as gold.' The Apostle counts temptations, *i. e.*, trials, joyful, because the trying of our faith worketh patience. Satan inquires where may be found the spirit,—

'Who shall tempt
The dark, unbottomed, infinite abyss?'
(*Par. Lost*, ii. 405.)

Fuller states that William of Wykeham built New College of such a strength that it might be able, if necessary, to stand a siege, 'though may it never have a temptation in that kinde to trie the strength of the walls thereof.' (*Ch. Hist.* IV. i. 29.)

In the Litany we pray for 'a heart to love and dread God.' 'Dread' is now applied to that sort of fear which 'perfect love casteth out;' but it did not necessarily mean more than awe and reverence. The American Prayer-book has substituted 'fear.' It might seem inappropriate that Jacob, who had been favoured with a glorious vision and comforting promises, should exclaim, 'How dreadful is this place!' (*Gen.* xxviii. 17) for now a dreadful place means one which shocks or horrifies us; but here the word denotes the religious awe with which he regarded the sacred spot.

There are some words which have acquired not exactly a bad sense, but a lower or weaker meaning than they once had.

Any attempt, for instance, however faint and half-hearted, may now be called an 'endeavour,' but formerly the word conveyed the notion of striving

with all one's might. The change may give rise to a little misconception. When S. Paul speaks of 'endeavouring to keep the unity of the spirit in the bond of peace' (Eph. iv. 3), he might seem to modern ears to be laying much less stress on this duty than he really does ; or when S. Peter (2 Ep. i. 15) writes, 'Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance,' we fail, if we judge by our present use of the word, to realise the earnest efforts of the Apostle for the perpetuation of the truth. In both cases also the Greek term, which is the same in each, and which does convey this sense of earnest and diligent striving, might appear to be inadequately translated ; but this was not really the case at the time that our version was made. Archbishop Laud (quoted in Bishop Wordsworth's *Commentary*), commenting on the first of these texts, says, 'If you will keep it (the unity of the spirit), you must endeavour to keep it. For it is not so easy a thing to keep unity in great bodies as it is thought ; there goes much labour and endeavour to it. The word is *σπουδάζοντες*, study and endeavour to keep it. And the word implies such an endeavour as makes haste to keep, and indeed no time is to be lost at this work.' (*Laud's Sermons*, i. 155.) In the third Homily for Rogation Week (p. 539), we read, 'If we do our endeavour, we shall not need to fear,' where the meaning evidently is, If we do all we can. Du Bartas, also, describing the happiness of him who leads a simple country life, writes,—

'Milk, cheese, and fruits (fruits of his own endeavour),
Drest without dressing, hath he ready ever.'

With this we may compare the use of the word 'intend,' which implied at one time energetic action, though now it means no more than to form a design, which so often finds no expression in deeds, that it has long passed into a proverb that 'Hell is paved with good intentions.' When the children of Israel obtained a satisfactory explanation from the two tribes and a half on the west of Jordan of what had appeared suspicious conduct on their part, they 'blessed God, and did not intend to go up against them in battle' (Josh. xxii. 33), *i. e.* they had intended it in our sense of the word, but no longer prosecuted the design. Thus also in the invitation to the Communicants, 'intend to lead a new life,' signifies more than the mere forming a good resolution. Latimer says, 'The devil sleepeth not; he ever intendeth to withdraw us from prayer' (i. 342); and Clarendon writes, 'While these things were thus publicly acted, private agitations were not less vigorously intended.' (Bk. ii. p. 218.)

To 'consent' is now only to acquiesce in something; it may even be reluctantly, or on compulsion; but when we are told that Saul was consenting unto Stephen's death (Acts, viii. 1), we understand that he took an active part in bringing it about; and the same sense is found in the other places, *e. g.*, 'When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.' (Ps. l. 18.) So in *Othello* (v. 2), 'Did you and he consent in Cassio's death?'

We read (Num. xii. 8) that God promised to speak with Moses 'mouth to mouth, even apparently,' and, of course, the last word is to be taken in the sense of

‘evidently.’ It does not now usually mean this, but very often implies the reverse. ‘Apparently’ does but signify at the most ‘to all appearance;’ but as we know that appearances are deceitful, there is no great certainty implied in the word. We should not, for instance, be expressing undoubted confidence in a man’s good faith if we said that he was ‘apparently sincere.’ Clarendon has ‘apparent’ for evident or unmistakable. He says that the Long Parliament exercised the power of imprisonment in a way which had never been customary before, ‘except in some such apparent breach as the arresting of a privileged person, or the like.’ (Bk. III. p. 383.)

We may have been sometimes struck with the statement in the Baptismal Office that ‘God favourably allowed this charitable work of ours in bringing this infant to His holy baptism,’ when the whole tenor of the service goes to show that He who rebuked those who would have kept children from Him does much more than barely permit this charitable work. But ‘allow’ is derived from the Latin, *allaudare*, through the French *allouer*, and is often used in old writers as meaning to praise or approve. Our Lord says to the lawyers, ‘Ye allow the deeds of your fathers’ (S. Luke, xi. 48); they could not, of course, either permit or prohibit actions done in former ages, but they could approve them. Bishop Sanderson observes, that some Conformers scandalise the Non-conformers more than ‘any discreet, honest man will allow.’ (II. 21.) And in the Dedication to King James, our translators hope for his Majesty’s ‘allow-

ance' of their labours, though they had undertaken them at his instigation. It is often 'convenient,' or at least seems so, to neglect a duty, or to do what is wrong, but the word was formerly used not for that which suited our idleness, or caprice, or ease, but for what was in itself right and fitting. If we were ignorant of this sense, S. Paul might seem to us to be dealing very lightly with 'filthiness and foolish talking,' when he says (Eph. v. 4) that they are 'not convenient.' The Prayer-book also, in laying down that it ^{is} 'convenient,' that a newly-married couple, or a woman who has been churched, should receive the Holy Communion at the first opportunity, intimates that it is proper for them to do so. In the Homily on the right use of the Church (Part II.), we are told, in reference to Acts, xxi. 28, that the Jews 'judged it convenient that none but godly persons, and the true worshippers of God, should enter into the temple of God' (p. 178); and Hooper writes, 'None in any affairs concerning the body shall be admitted into any office, but apt and convenient persons, the best that may be got.' (I. 174.)

Much more was formerly implied in the term 'witty' than that comparatively superficial cleverness which is now designated by it. 'I, Wisdom, dwell with prudence, and find out knowledge of witty inventions.' (Prov. viii. 12.) 'I was a witty child, and had a good spirit.' (Wisd. viii. 19.) Hooker mentions his agreement on a certain point 'with the wittiest of the school-divines.' (*Ecc. Pol.* I. xi. 5.) Fuller talks of 'our age witty in wickednes,' because

it had invented weapons of greater destructiveness than were formerly known. (David's *Hainovs Sinne*, stanza 39.)

'Pate,' as a synonym for head, does not now occur in serious writing, as in Ps. vii. 16, 'His violent dealing shall come down upon his own pate.' Bishop Hall, in his 'Metaphrase' of the Psalm, uses not this expression indeed, but one equally removed in modern practice from employment in grave compositions :

'Backe to his owne head shall rebound
His plotted mischiefe, and his wrongs
His crowne shall craze.'

Similarly, Bacon, in his *Essay of Delays*, writes : 'Occasion (as it is in the common verse) turneth a bald noddle after she hath presented her locks in front, and no hold taken.' In Norden's *Progress of Piety*, p. 123, the Pope is spoken of as

'The man of sin that sits on high,
With triple crown on pate.'

And Leontes, in no jesting mood, asks Camillo,

'Was this taken
By any understanding pate but thine?'
(*Winter's Tale*, i. 2.)

'Darling, *i. e.*, dearling, the diminutive of dear, would probably be now thought too familiar for use in such passages as Ps. xxii. 20; xxxv. 17, and certainly would not be employed as by Latimer, who speaks of 'Christ Jesus the dear, darling, and only-begotten and beloved Son of God.' (II. 438.) In

Wiclif's translation of S. Matt. xii. 18, 'My derlyng' is used where our version has, 'My beloved.'

A 'story' is usually applied by us to a tale of fiction, and so much is this the case that a falsehood is often mildly called 'a story.' It, however, frequently meant 'history,' of which word it is of course an abbreviation. In 2 Chron. reference is made to 'the story of the prophet Iddo' (xiii. 22), and 'the story of the book of Kings' (xxiv. 27); in each case the margin gives 'commentary.' The Apocrypha supplies other instances, for example, in the last two verses of 2 Macc., while in 1 Esd. ii. 17, 'Rathumus the story-teller,' who is the same as 'Rehum the Chancellor,' in the canonical book of Ezra (iv. 8, &c.), is an annalist, or recorder of events, not an anecdotist or a liar. In their Preface our translators write that a certain assertion of theirs 'will easily be granted by as many as know story, or haue any experience;' and Fuller, 'If in bowling they must needs throw wide which know not the green or alley whereon they play, much more must they misse the truth in storie who are unacquainted with that countrey whereon the discourse proceedeth.' (*Holy War*, i. 17.)

In the Contents of S. Matt. xxii. it is written, 'Christ poseth the Pharisees about the Messias.' 'Pose' is now for the most part employed in a jocular way for 'puzzle or perplex;' but it frequently occurred in grave authors in the same sense. Thus, Bishop Andrewes writes in one of his sermons (I. 39), 'Humility intrinsical is not so much; it is the manifesting our humility that poseth us.' Sometimes

it only signified to examine, and the examiners for scholarships at Winchester are still called 'posers.' Hutchinson (p. 105) says, 'Colligeners in their elections pose their scholars, assay their wits, try their learnings, ask of their conditions before they choose them.' 'Appose' was used in the same way. Latimer remarks, 'When the poor people come and ask at me, I appose them myself, or cause my servant to appose them of the Lord's Prayer.' (i. 307.) The examination at S. Paul's School is called the 'Apposition.'

'Flit,' again, as signifying to remove or pass quickly from one place to another, though by no means obsolete, is not used of *persons* in composition of a serious character. The margin, however, offers 'flit you greatly' as an alternative for 'get you far off,' in Jer. xlix. 30. Tyndale boasts that he had 'compelled More with shame to flit from the Scripture' (III. 263); and Hooker, speaking of the doctrine of metempsychosis, observes, 'It became a received opinion that the souls of men departing this life do flit out of one body into some other.' (*Ecc. Pol.* V. i. 3.)

Men may play cricket, or cards, or the fool, but 'play,' in the sense of active sport, is, when standing by itself, only used now of the games of children; but it was otherwise formerly: 'The people sat down to eat and to drink, and rose up to play.' (Exod. xxxii. 6.) 'Let the young men now arise and play before us' (2 Sam. ii. 14); and David, in allusion to his dancing before the ark, says, 'Therefore will I play before the Lord.' (2 Sam. vi. 21.)

Labels in hand
from Scotland
though old sup.

Melibœus, in Chaucer's tale that bears that name, though 'a yonge man,' was yet old enough to have a wife and daughter, and of him it is said, 'Upon a day befell that he for his disport is went into the felde to playe.' Gambling, indeed, is still called 'play;' one might almost think on the *lucus a non lucendo* principle, seeing the terrible earnest it is, both in the act and in its consequences to those who engage in it deeply.

'Luck' is a word which, according to modern usage, would be below the dignity of such passages as Ps. xlv. 5; cxviii. 26; cxxix. 8 (Prayer-book version). 'Good luck have Thou with Thine honour;' 'We have wished you good luck.' Henry VIII. says to Cranmer:—

'Ween you of better luck,
I mean, in perjured witness, than your Master,
Whose minister you are, whiles here He lived
Upon this naughty earth?' (v. 1.)

And in *Lycidas* Milton writes:—

'So may some gentle muse
With lucky words favour my destined urn.'

'Luck' does not occur in our Bible.

It is much more common for words to degenerate in meaning than to attain a better or stronger sense, yet some instances of this may be adduced.

'Debate' does not now imply more than discussion, and may be temperate and amicable; but in older English it meant 'variance,' 'discord,' and even 'battle.' Isaiah (lviii. 4) classes it with strife,

and S. Paul with murder, malignity, wrath, &c. (Rom. i. 29; 2 Cor. xii. 20.) Henry IV., speaking of Northumberland's insurrection, says,

‘ Now, lords, if God doth give successful end
To this debate that bleedeth at our doors.’
(2 *Hen. IV.* iv. 4.)

Adams makes it synonymous with contention : ‘ Contention is like fire . . . only herein it transcends fire : for fire begets not matter, but consumes it ; debate begets matter, but not consumes it. . . . It is woeful dwelling among debatefull men.’ (II. 149.) ‘ Debate’ comes to us from the French *debattre*, to beat down ; yet there was an old English word, ‘ bat,’ or ‘ bate,’ signifying quarrel. In the *Apology for Lollards*, attributed to Wiclif, it is written, ‘ Bats were made in religioun bi stinging of the fend’ (p. 29) ; *i. e.*, religious dissensions were caused by the instigation of the Fiend. A compound of this word, ‘ make-bates,’ is given in the margin of 2 Tim. iii. 3, and Titus, ii. 3, as an alternative for ‘ false accusers.’ The word in the original (*διάβολοι*) is only applied to human beings in one other passage in the New Testament (1 Tim. iii. 11), and is there rendered slanderous. A ‘ make-bate’ is, no doubt, very often a liar and slanderer, but the term itself means a ‘ fomentor of strife.’ One of Archbishop Cranmer’s Articles of Visitation of his Cathedral, A.D. 1550, runs : ‘ Whether there be any incorrigible, troublesome make-bates, or otherwise disobedient to the dean of this Church, or other their superiors?’ Adams (i. 240) says that sin ‘ plays the make-bate

betwixt God and thee, betwixt thee and thyself,' 'Breed-bate' was a similar compound. Mrs. Quickly describes her fellow-servant Rugby as 'no tell-tale, nor no breed-bate.' (*Merry Wives*, i. 4.)

'Emulation' is now commonly used of honourable and generous rivalry in a good cause, but it was once equivalent to envy or jealousy. 'Emulations' are enumerated in company with hatred, variance, &c., among the works of the flesh in Gal. v. 20; and again, 'There was neither envy nor emulation among them.' (1 Macc. viii. 16.) Our translators, in the beginning of their Preface, write, 'Zeale to promote the common good . . . is welcommed with suspicion in stead of love, and with emulation in stead of thankses.' Bishop Sanderson classes it with schism and faction (ii. 76); and Bishop Hall calls Korah and his company 'the emulous opposites' of Moses and Aaron. (*Contemp. of Aaron's Censer and Rod.*) Fuller (*Holy War*, iii. 12) speaks of 'discord and emulation,' though in the previous chapter he recognises a good side to it; 'Emulation, formerly poyson, was here a cordiall, each Christian nation striving, not onely to conquer their enemies, but to overcome their friends in the honour of the conquest.' In his *Church History*, and *History of Cambridge*, published sixteen years later than the *Holy War*, he gives emulation its good sense, and clearly distinguishes it from envy. 'My Prayers shall be that each University may turn all Envy into generous, yea gracious, yea glorious Emulation.' (*Ch. Hist.* II. ii. 59.) And again, 'Great the antipathy betwixt Crook, and Leland the Anti-quary, whose differences began with generous emula-

tion betwixt two eminent competitors of learned Honour, but festred into Envy, not to say malicious detraction.' (*Cambridge*, vi. 36.)

'Naughty,' or 'naughtiness,' are now only employed in reference to children; at least when applied to grown-up persons, it is understood that the censure conveyed is not very serious; but this was not the case when our version was made. 'I know thy pride and the naughtiness of thine heart.' (1 Sam. xvii. 28.) 'Lay apart all filthiness and superfluity of naughtiness.' (S. James, i. 21.) We have also the form 'naught.' 'The water is naught.' (2 Kings, ii. 19.) 'It is naught, it is naught, saith the buyer.' (Prov. xx. 14.) The strict meaning of the word is 'worthless,' that which is 'no whit,' nothing at all. Jeremiah (xxiv. 2) speaks of 'very naughty figs.' So Latimer, 'The naughtiness of the silver was the occasion of dearth.' (i. 137.) The Homilies use the word frequently, *e.g.*, 'We have sinned, we have been naughty, we have offended.' (*Of the Misery of Man*, Part II. p. 18.) Clarendon says that projectors who suggest various ways to the Treasury for the increase of the royal revenue are 'a confident, senseless, and for the most part a naughty people.' (Bk. I. p. 160. See also the quotation from *Hen. VIII.* p. 200.)

'Shrewd' has very much lost an ill meaning which once it had. 'Open not thine heart to every man, lest he requite thee with a shrewd turn.' (Ecclus. viii. 19.) A common saying about Cranmer, as quoted by Henry VIII. (v. 3), was, 'Do my lord of Canterbury a shrewd turn, and he is your friend for ever.' Adams (I. 82) writes, 'They that do God

service against their wills shall have but shrewd wages.' Bacon also says that 'an ant is a wise creature for itself, but it is a shrewd thing in an orchard or garden.' (*Essay of Wisdom for a Man's self.*) And in the *Taming of the Shrew*, Katherine is described as 'intolerable, curst and shrewd, and froward.' (i. 2.) This very word 'shrew' reminds us of the original signification of 'shrewd.' We may compare the double meaning which belongs to 'sharp,' viz. quick or intelligent, and also hasty and bitter. An interesting article on 'shrewd' will be found in Mr. Craik's *English of Shakspeare*, p. 161.

When Uriah Heep is in gaol for conspiracy and forgery, he candidly confesses that he has 'committed follies.' It is, of course, of a piece with his sanctimonious hypocrisy to be thus lenient in referring to his crimes, while pretending to acknowledge them. But in our Bible 'folly' is used again and again for grave sin. 'Achan wrought folly in Israel.' (Josh. vii. 15.) 'They have committed lewdness and folly in Israel.' (Judges, xx. 6.) Cressida, yielding to the seductions of Diomedes, exclaims, 'Sweet honey Greek, tempt me no more to folly' (*Troilus and Cressida*, v. 2), which may call to mind Goldsmith's well-known lines, beginning—

'When lovely woman stoops to folly.'

Folly has so far attained to a better signification that it may exist without guilt, though where there is guilt there is also folly.

'Deliciously' is employed in Rev. xviii. 7, 9, for voluptuously or luxuriously, a sense which no longer

attaches to it. Latimer, giving an account of his house-keeping as Bishop of Worcester, says, 'I am more inclined to feed many grossly and necessarily, than a few deliciously and voluptuously.' (II. 412.) And Bishop Hall, in his *Satires* (III. i. 13), writes—

'And if some nice and licorous appetite
Desir'd more dainty dish of rare delight,
They scal'd the stored crab with clasped knee,
Till they had sated their delicious eye.'

The epithet here is ironical, as the poet is referring to the simple tastes of the golden age. In like manner 'luxury' once signified 'licentiousness.'

'Whispering,' or 'whisperer,' convey in themselves no ethical meaning now. No doubt the slanderer does insinuate his venom secretly, and, for the most part, shrinks from speaking out; and so 'whisperer' once denoted a backbiter or a makebate. In Prov. xvi. 28 we read, 'A whisperer separateth chief friends;' recalling the lines in the *Ancient Mariner*—

'Alas! they had been friends in youth,
But whispering tongues can poison truth.'

In the margin of Prov. xxvi. 20 'whisperer' is suggested for 'tale-bearer' in the text. S. Paul classes 'whisperers' with 'backbiters, haters of God,' &c. (Rom. i. 29); and 'whisperings' with 'envyings, wraths, strifes, backbitings.' (2 Cor. xii. 20.) Jonson (*Magnetic Lady*, II. i.) speaks of 'cutting of throats with a whispering.' (See also *Juvenal*, *Sat.* iv. 110.)

'Fame,' when not accompanied by some disparaging adjective, generally means 'celebrity' of an

honourable kind, but it often signified 'rumour' or 'report' of whatever character. 'Thy wisdom and prosperity exceedeth the fame which I heard.' (1 Kings, x. 7.) Fuller tells us that the 'Earl of Artois opprobriously objected to the Templars the common fame, that the Holy Land long since had been wonne but for the collusion of the false Templars and Hospitallers with the Infidels.' (*Holy War*, iv. 15.) See too the Section of Fame in the *Holy State*, and Bacon's *Essay* on the same subject. Adams speaks of a man 'that famed himself to have been long blind.' (II. 160.)

'Gifts' are, in some texts, synonymous with 'bribes.' 'A wicked man taketh a gift out of the bosom to pervert the ways of judgment.' (Prov. xvii. 23.) The Bible Version of Ps. xxvi. 10 has, 'Their right hand is full of bribes;' in the Prayer-book it is 'full of gifts.' No such dishonourable meaning would now attach to the word. Fuller says wittily of a man who obtained a post to which he was not entitled by merit, 'his gifts were better than his endowments.' (*Holy War*, ii. 43.)

glory v n
 'Glorious' is never employed by us as though it meant 'vain-glorious;' but instances of this usage are common enough, though our Bible supplies only two, both of which occur in the same Apocryphal Book. 'The lowly were exalted, and devoured the glorious;' 'lifted up with the glorious words of lewd persons.' (Esth. xi. 11; xvi. 4.) The *Homily of the Misery of Man* says of our Lord, 'He preferreth the penitent publican before the proud, holy, and glorious Pharisee.' (Pt. I. p. 16.) So in Jonson's *Every Man out of his*

Humour (II. 1), 'I speak it not gloriously or out of affectation.'

A 'high-minded' person is, according to our present usage, one of lofty principle, above any petty feeling or mean action; but in our translation the word has the bad sense of haughty, or supercilious, or over-confident. 'Be not high-minded, but fear.' (Rom. xi. 20.) 'Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches.' (1 Tim. vi. 17.) Adams probably had this text in his mind when he wrote, 'Wealth is the quill to blow up the bladder of high-mindedness.' (II. 141.) Bishop Andrewes points out that 'high-minded' was capable of a good meaning. He bids his hearers in effect to set their affections on things above, and then adds, 'O that you would mind once these high things, that you would be in this sense high-minded.' (v. 50.) This passage, however, itself implies that the favourable signification was not the usual one, and elsewhere (v. 515) the bishop employs the word as in our Bible.

Another term associated with this in 2 Tim. iii. 4 has altered its meaning. We are told that in the last days some will be 'heady.' The word in the original means what we now sometimes call 'headlong;' in Acts, xix. 36, the only other place in the New Testament in which it occurs, it is rendered 'rashly.' Bishop Hall in his *Characteristics* says of 'The Unconstant,' 'His proceedings are ever headdy and peremptorie;' and Fuller, commenting on Saul's prohibition of food to his army (1 Sam. xiv. 24), observes, 'I see neither piety nor policy, but humour and headiness in Saul's resolution.' (*Pisgah*, II. xii. 36.)

‘Heady’ is now little used, except of strong liquor likely to affect the head.

‘Stout’ means at present either ‘strong’ or ‘fat,’ but formerly it often stood for ‘obstinate’ or ‘proud.’ ‘I will punish the fruit of the stout heart of the King of Assyria.’ (Isa. x. 12.) ‘Your words have been stout against me, saith the Lord.’ (Mal. iii. 13.) In *Samson Agonistes* (1346), when the Jewish captive refuses to obey the order of the Philistine lord, the officer replies—

‘I am sorry what this stoutness will produce.’

Latimer (i. 113) says that Adonijah was ‘a stout-stomached child.’

This word ‘stomach’ is now only applied to a particular part of the body, and is no longer equivalent to pride as in the Prayer-book version of Ps. ci. 7. ‘Whoso hath also a proud look and high stomach I will not suffer him.’ In Walton’s *Life of Hooker* a letter of Archbishop Whitgift’s is quoted (p. 23), in which he says of Mr. Travers, ‘I did elect him fellow of Trinity College, being before rejected by Dr. Beaumont for his intolerable stomach.’ When the Archbishop of York claimed some precedence or privilege to which he was not entitled, Archbishop Peckham of Canterbury forbade any one to sell food to the ambitious prelate, hoping, as Fuller remarks, ‘to allay his stomach by raising his hunger, and starve him into a speedy submission.’ (*Ch. Hist.* III. iii. 5.) Fuller also uses the adjective ‘stomachfull,’ and among the poor I have heard a proud person called ‘very stomachy.’ The stomach being now regarded as the

place of digestion, 'to stomach an affront' means to put up with it ; but when this organ was considered as the seat of anger or pride, the phrase had an exactly opposite sense, and to stomach an affront was to resent it. In Jonson's *Catiline* (III. i.) Catulus, deceived by the conspirator's affected moderation on his failure in the consular election, tells him that he rejoices that there is no truth in the public report

'That gives you out to stomach your repulse,
And brook it deadly.'

And Bishop Hall in his *Contemplations* (of Nadab and Abihu) writes, 'Yea, this made God the more to stomacke, and the rather to revenge this impietie, because the sonnes of Aaron did it.' It should be added that 'stomach' had sometimes the good signification of courage as well as the less favourable senses that have been mentioned. The mother who exhorted her seven sons to endure martyrdom with constancy is described as 'stirring up her womanish thoughts with a manly stomach.' (2 Macc. vii. 21.)

'Fond' means 'affectionate,' but formerly it was frequently equivalent to 'foolish.' 'A fond thing vainly invented.' (Article xxii.) Burton refers to 'some laughing at an old man that by reason of his age was a little fond.' (*Democritus to Reader*, p. 22.) Fuller writes, 'A fond fame is best confuted by neglecting it. By *fond*, understand such a report as is rather ridiculous than dangerous.' (*Holy State*, p. 176.) Something of the old meaning of 'fond' may be seen in such expressions as 'I fondly hoped or thought,' used when the expectation has been disappointed.

We know also that a so-called 'fond' parent is often a very foolish one, and the same connexion between injudicious affection and folly may be observed in the word 'doting.'

'Reward' and 'recompense' now imply something agreeable, but it was not always of necessity so. 'He shall reward evil unto mine enemies.' (Ps. liv. 5.) 'Recompense to no man evil for evil.' (Rom. xii. 17.) In like manner, the use of 'worthy' in S. Luke, vii. 4, 'He was worthy for whom He should do this,' is more in accordance with our present usage than in the phrase, 'worthy of stripes.' (S. Luke, xii. 48.) Raleigh tells us that Ptolemy took Laodice, the mother of Seleucus, 'and rewarded her with death, as she well deserved.' (*Hist. of World*, V. v. 1.) In *Paradise Regained* (III. 132) the Saviour is represented as speaking of those who in the place of offering due thanks to God would render

'Contempt instead, dishonour, obloquy.
Hard recompense, unsuitable return
For so much good, so much beneficence !'

And Bishop Hooper remarks on Jonah, i. 12, 'In this answer we learn and know what is the nature and condition of every penitent man, to judge himself worthy pain and punishment.' (I. 471.)

On the other hand, although the word does not occur in the Bible or Prayer-book, it may be observed that 'retribution,' which always now means repaying evil, though usually with a just punishment, was sometimes used in places where we should now put

‘recompense.’ Bishop Hall in his *Autobiography* mentions that when he withdrew from the Synod of Dort, the States dismissed him ‘with an honourable retribution.’ (See also Hooker, *Ecc. Pol.* I. xi. 5.)

We sometimes say that ‘nothing succeeds like success,’ but ‘success’ once merely signified the issue of an event, whether for good or for evil. We see this still in the phrases ‘bad success,’ ‘ill success,’ and the like; but the word when standing by itself denotes a happy result. This was not the case when our translation was made. The expression occurs therein fourteen times, but in every passage except one (2 Macc. x. 28) it has the adjective ‘good’ or ‘prosperous’ before it, an addition which might now seem superfluous. That ‘success’ did not of necessity mean a favourable event we may see in the following from Raleigh, who states that Hermias, the favourite of Antiochus, maligned that king’s most virtuous and faithful servants, and then continues, ‘This vile quality in a Councillor of such great place, how harmful it was unto his Lord, and finally unto himself, the success of things will shortly discover.’ (*Hist. of the World*, V. v. 2.) Clarendon also writes, ‘These errors (for errors they were in view, and errors they are proved by the success) are not to be imputed to the Court.’ (Bk. I. p. 127.)

‘Cumber’ is well-nigh obsolete, though ‘encumber’ is in common use, but its meaning has improved, to this extent at least, that the word now refers to that which passively clogs or burdens us, rather than to anything that is actively hurtful or troublesome, as is the case in our Bible. ‘Martha

Successful
old?

was cumbered about much serving' (S. Luke, x. 40); literally was distracted, so that she was drawn away by various cares from listening to the Lord. The owner of the vineyard said of the barren tree, 'Cut it down, why cumbereth it the ground?' (S. Luke, xiii. 7.) 'The tree is charged not merely with being negatively, but positively evil; it marred and mischiefed the soil beneath and around it.' (*Trench on the Parables.*) Spenser speaks of 'cumbrous gnattes' (*F. Queen*, I. i. 23), a singularly inappropriate epithet, as it might seem to us, if we only knew the modern signification of the word. The substantive is found in Deut. i. 12, 'How can I myself alone bear your cumbrance, and your burden, and your strife?'

'Ungracious' is another expression which conveys less reproach than once it did. It is met with in three passages in our version (2 Macc. iv. 19; viii. 34; xv. 3), and in the two last of these the word in the original, which signifies 'thrice wicked,' might appear to us very inadequately translated by 'most ungracious.' We do not indeed usually apply the term to persons themselves, but to their deeds and words; a man repels others by an ungracious manner, or gives offence by an ungracious speech or act, but though of course these involve greater or less faultiness on his part, there is no longer that deep moral reprobation belonging to the expression which formerly attached to it, as for instance, in what Bishop Hall says of the sacrifice of Isaac, 'If he were an vngracious or rebellious child, his deserts might give some colour to this violence; but to lay hands on so deare, so dutifull, so hopefull a sonne, is vncapable of all pretences.'

‘Sleight,’ in the only phrase in which it now survives (sleight of hand), has the good meaning of ‘dexterity,’ but it was frequently employed of artifice directed to an ill end. ‘The sleight of men and cunning craftiness.’ (Eph. iv. 14.) So Spenser,

‘Therefore a Jurie was impaneld streight,
T’ enquire of them whether by force or sleight,
Or their owne guilt they were away conveyed.’
(*F. Queene*, vi. vii. 34.)

Fuller uses it of skill when he says that the length of a bowshot depends on ‘the might or sleight of the archer.’ (*Pisgah*, I. xiii. 1.)

‘Practise’ by itself has not a bad signification now, but it once was used in the sense of ‘plot,’ as a substitute for which word it stands in the margin of Ps. xxxvii. 12. Fuller writes, ‘Abiathar (though high-priest) was convented before and deposed by Solomon for his practising of treason.’ (*Ch. Hist.* III. ii. 59.)

Some words have been noticed in this chapter, such as ‘allow,’ ‘endeavour,’ ‘intend,’ &c., which have now a weaker meaning than was originally theirs. By way of contrast to these, two may be mentioned as having increased in force. When we say that we have persuaded a man to do this or that, we imply that we have prevailed upon him to act in a certain manner; but once it need have signified no more than that we had advised him, it might be ineffectually. In Acts, xix. 8, for example, we read of S. Paul ‘disputing and persuading the things concerning the Kingdom of God,’ but in the next verse we find that of those who were thus persuaded there were many who were not

convinced. Fuller, after giving reference to several texts, which have been alleged as evidence that there will finally be a general conversion of the Jews, says, 'Should these quotations be severally examined, many would be found rather to perswade than prove, rather to intimate than perswade the matter in hand.' (*Pisgah*, V. iv. 2.)

In the *Te Deum*, 'Thou didst not abhor the Virgin's womb,' might, to some, sound strangely, because by 'abhor' we now mean 'vehemently hate;' but its first sense is 'to shrink from.' He who was in the form of God, did not draw back from taking man's nature upon Him for our sakes. There are several texts in which the word has the same signification, *e. g.*, 'Do not abhor us for Thy name's sake' (Jer. xiv. 21); 'Abhor that which is evil' (Rom. xii. 9), is the correlative of the next injunction, 'Cleave to that which is good;' 'Men abhorred the offering of the Lord' (1 Sam. ii. 17); 'All my inward friends abhorred me.' (Job, xix. 19.) In the *Homily on the Right use of the Church* (Pt. II., p. 184), it is written, 'If we abhor to be scourged not out of the material temple only, but also to be beaten and driven out of the eternal temple and House of the Lord . . . if we fear, dread, and abhor this, I say, as we have most just cause to do, then let us amend this our negligence.' And in *As you Like it* (II. 3) Adam says—

'This house is but a butchery :
Abhor it, fear it, do not enter it.'

The American Prayer-book, in the verse of the *Te*

Deum quoted, has, 'Thou didst humble Thyself to be born of a Virgin,' and thus, at the same time, gets rid of the slight archaism involved in the use of 'abhor' in this passage, and defers, as in other places (*e. g.*, the Litany and the Marriage Service), to a feeling of what, to most Englishmen, looks like indelicate delicacy.

CHAPTER IX.

OF WORDS RELATING TO ARMOUR AND DRESS.

IN this chapter we will consider those words which have to do with dress whether peaceful or warlike, many of which have gone out of fashion with the articles to which they are applied. The disuse of defensive armour for instance, and the change in some of our offensive weapons, have caused several terms connected with them to be out of date. But first may be noted three or four names once often applied to the wearers of these, but now having quite a different signification. 'A man of war' is no longer a soldier, as in 1 Sam. xvii. 33, but a ship, which however, despite this masculine appellation, is always spoken of in the feminine gender. When Falstaff visits Justice Shallow, Davy says to his master, 'Doth the man of war stay all night, sir?' and in *Love's Labour Lost*, v. 2, Armado speaks affectedly of Hector as 'the sweet war-man.' (See also the quotation from Marlowe, p. 145.)

Again, we may call infantry 'foot-soldiers,' or simply 'foot,' but it is only men-servants who are styled 'footmen.' The host of Israel in the wilderness consisted of '600,000 footmen.' (Numb. xi. 21.)

The 'footmen' who 'stood about' Saul, and whom he ordered to slay the priests were, as the margin has it, 'his guard.' (1 Sam. xxii. 17.) Fuller says that King Baldwin marched out privately, not having past 'four hundred horse with some few footmen.' (*Holy War*, ii. 40.) In another work he remarks that in some battles the soldiers have been well called 'footmen' 'as making more use of their feet than their hands.' (*Good Thoughts in Worse Times*, p. 106.) The same writer more than once uses the term where we should put 'pedestrians.' Thus in accounting for the rapidity with which Jacob travelled from Beersheba to Bethel, he reminds us that 'he fled from his brother Esau, and fear makes good footmen' (*Pisgah*, I. xiii. 2); and in another work he draws an illustration from the fact that the same patriarch lingered behind Esau on account of the tender children and flocks with young (Gen. xxxiii. 13), 'though no doubt he was footman enough to go along with his brother.' (*Church History*, vii. i. 3.) The word has something of this sense in Jer. xii. 5: 'If thou hast run with the footmen and they have wearied thee, how canst thou contend with horses?'

'Bowmen' (Jer. iv. 29) and 'spearmen' (Acts, xxiii. 23) are so far obsolete that none of our soldiers could be so designated now; both bow and spear having gone out of use as weapons of war, though the former is still employed in the amusement of archery, and the latter in some kinds of fishing. 'Swordmen,' a word similarly formed, (Cosin, i. 114, calls David a 'great swordman,' and Clarendon (Bk. v. ii. p. 181) says that 'the Earl of Essex was the darling of the

swordmen'), does not occur in our Bible, though soldiers are often spoken of as 'men who drew sword.' (e. g., Judges, xx. 2, 15, 17, &c.) 'Slaughter weapon,' is found in Ezek. ix. 2., and Potiphar is called in the margin of Gen. xxxvii. 36, 'chief of the slaughtermen or executioners,' in the text it is, 'captain of the guard.' Bishop Bale (as quoted in Dr. Maitland's *Essays on the Reformation*, p. 51) says, 'If ye axe me howe or by what meanes they [wicked men] become Sathan's members, hys apte instrumentes and slaughter menne, I answer you by Christes owne wordes in the sayde viii chapter of Jhon.'

We now use 'harness' only of a horse's trappings, but it was employed of a man's armour as well. Ahab was smitten 'between the joints of the harness.' (1 Kings, xxii. 34.) 'The children of Israel went up harnessed out of the land of Egypt.' (Exod. xiii. 18.) Latimer, in an often-quoted passage in one of his sermons (i. 101), says, 'I can remember that I buckled my father's harness when he went unto Blackheath field.' Tyndale writes that Thomas à Becket 'was a man of war, and captain over five or six thousand men in full harness,' but that afterwards he 'did put off his helmet, and put on his mitre; put off his harness, and on with his robes.' (ii. 292.) Howell relates how the carrier of Tewkesbury, passing over Cots-hill, 'saw most sensibly and very perspicuously in the air, musketeers, harnessed men and horsemen moving in battle array' (I. vi. 43); and Milton, in his *Ode on the Nativity*, speaks of 'bright harnessed angels.' The French still have the double use of the word; only

they call the armour *harnois*, and the *ephippia harnais*. In 1 Macc. iv. 7 a camp is described as 'strong and well harnessed,' *i. e.*, fortified.

'Artillery' was not confined to heavy ordnance; Jonathan when he had shot his arrows, 'gave his artillery unto his lad.' (1 Sam. xx. 40.) Fuller says that the castles of the Norman lords 'were of proof against Bowes and Arrows, the Artillery of that age.' (*Church History*, iii. ii. 56.) Mr. Wright observes, that even after the introduction of cannon, there appears to have been a distinction between ordnance and artillery, the former being specially applied to the new weapons, and he quotes from Latimer (i. 27), 'He (the devil) is a great warrior, and also of great power in this world; he hath great ordnance and artillery.' To this may be added the following from the will of Henry VIII.; 'We give unto him (Edward VI.) all our plate, stuff of household, artillery, ordnance, ammunition, &c.'

In Jeremiah we read, 'Furbish the spears, put on the brigandines' (xlv. 4), and again, 'Let the archer bend his bow against him that lifteth himself up in his brigandine.' (li. 3.) Light-armed soldiers were called 'brigands,' according to some, because they were broken off or detached from the main body; so a division of an army is styled a 'brigade.' But more probably the name comes from the old English word 'brige' or strife. Thus in Chaucer we read, 'Ye knowen wel that min adversaries han begonne this debat and brige by hir outrage.' (*Tale of Melibeus*.) The corslets of these brigands were called 'brigandines.' Soldiers of this kind often marauded on

Brigandine

their own account; hence the sense which 'brigand' bears with us. 'Brigandine' or 'brigantine' also designated a light ship built for piratical purposes; but this evil meaning no longer of necessity attaches to the word, and a 'brig' may be a very honest vessel.

In *Samson Agonistes* the Jewish captive challenging Harapha, bids him put on

'Thy brigandine of brass, thy broad habergeon,
Vant-brace and greves.' (1120.)

'Habergeon' is used five times in our Bible. The hole of the ephod was to be 'as it were the hole of an habergeon.' (Exod. xxviii. 32; xxxix. 23.) Uzziah's soldiers and Nehemiah's workmen were armed with 'habergeons' among other things (2 Chr. xxvi. 14; Neh. iv. 16); and in the book of Job (xli. 26) we are told that the spear, the dart, and the 'habergeon' are powerless against the leviathan. In the last text the margin gives 'breastplate.' The 'habergeon' was the diminutive of the hauberk, and was a small coat of mail covering the shoulders. Chaucer, describing the attire of his knight, writes,

'Of fustian he wered a gipon
Alle besmotred with his habergeon.'
(*Prol.* 76.)

i. e., his under dress or cassock was stained and spotted by the armour worn over it; and when Sir Guyon and Cymochles fought,

'Their mightie strokes theïr haberjeons dismayled.'
(*Faerie Queene*, II. vi. 29.)

‘Greaves’ or ‘greaves’ formed part of the equipment of Goliath. The term comes from the French *grève*, the shin of the leg, being that part of the body which ‘greaves’ were meant to protect. The Apocrypha has both ‘fauchin’ (or as it is given in later editions, ‘fauchion’) and ‘stonebow.’ The first of these is a curved sword or scimitar, deriving its name from the Latin *falx*, a sickle. The weapon of Holofernes was a ‘fauchin.’ (Judith, xiii. 6 ; xvi. 9.) When Tarquin would obtain a light,

‘His falchion on a flint he softly smiteth,’

(*Lucrece*, 176.)

‘Stonebow,’ is an engine for casting stones, a sort of sling or catapult ; ‘hailstones shall be cast as out of a stonebow.’ (*Wisd.* v. 22.) In the Earl of Surrey’s *Poems* there is a ‘Satire against the Citizens of London.’ This was prompted by the fact that on the complaint of the city, Surrey had been confined in the Tower for a month, for ‘breaking with stone-bowes of certain windows ;’ and Sir Toby Belch, watching Malvolio as he complacently soliloquises, exclaims, ‘O for a stonebow to hit him in the eye!’ (*Twelfth Night*, ii. 5.)

In the margin of 1 Sam. xxv. 29, we find the expression ‘in the midst of the bought of a sling,’ where the text has ‘out of the middle of a sling.’ ‘Bought’ is that which is bowed or bent, and the ‘bought of a sling’ is the bent piece of leather on which the stone is laid. ‘Boughts’ is more than once applied by Spenser to the bendings or folds of a serpent. Thus in the *Faerie Queene* (I. i. 15)—

‘ And as she lay upon the durtie ground,
Her huge long taile her den all overspred,
Yet was in knots and many boughtes upwound,
Pointed with mortall sting.’

Eliphaz speaks of ‘the thick bosses of the bucklers.’ (Job, xv. 26.) The ‘buckler’ was a small shield with a knob or boss, called in French *boucle*, projecting from the middle of it. Fuller says that the Holy War ‘like unto a sharp pike in the bosse of a buckler, though it had a mixture of offending, yet it was chiefly of a defensive nature.’ (*Holy War*, I. ix.) The word was used in several phrases. Sanderson refers to those who ‘snatch up the bucklers as if they would make it good against all comers’ (i. 289); and again, ‘A rank coward may take up the bucklers, and brave it like a stout champion’ (ii. 339); and elsewhere he says that if the adversaries of the English Church can prove certain things, ‘we will yield the bucklers and confess her guilty.’ (ii. 159.) Fuller also, after mentioning some advantages which Romish controversialists enjoyed, continues: ‘So that were it not for God’s marvellous blessing on our studies, and the infinite odds of truth on our side, it were plainly impossible, in humane probability, that we should hold up the bucklers against them.’ (*Church History*, x. iii. 20.)

The ‘gorget’ was a piece of armour designed to protect the gorge or throat. It occurs in the margin of 1 Sam. xvii. 6. In Jonson’s *Catiline* (iv. 2), Cæsar pointing to the armour which Cicero wore under his robe, says,

‘ See how his gorget peers above his gown !’

Gorget sometimes simply means a collar. The bear in *Hudibras* wore ‘about his neck a three-fold gorget.’ (Part I., canto 2.) Sir W. Scott describes certain citizens’ wives in the time of the Commonwealth as arrayed ‘in ruff and gorget.’ (*Woodstock*, chap. 1.)

The word for which ‘gorget’ is offered in the margin as an alternative is ‘target,’ now a mark to be shot at, but once signifying, as here and in 2 Chron. ix. 15, &c., a ‘shield.’ Adams writes of God, ‘His forces lie invisible, invincible ; not repelled with sword and target.’ (I. 55.) It frequently occurs in the form ‘targe ;’ thus Milton,

‘ Those leaves
They gather’d, broad as Amazonian targe.’
(*Par. Lost*, ix. 1111.)

The word comes from the Latin *tergus*, a hide, of which material the target was often made, as the well-known lines in the *Lady of the Lake* may remind us :

‘ Ill fared it then with Roderick Dhu,
That on the field his targe he threw,
Whose brazen studs and tough bull-hide
Had death so often dashed aside.’ (Canto v.)

The use of ‘target’ for shield would now be regarded as a Scotticism ; other instances of a similar kind might be adduced from our version. ‘Bonnet’ is used for a man’s head-dress, as the mitre of the priests in Exod. xxviii. 40, and elsewhere, though in Isa. iii. 20 it forms part of the woman’s adornments.

Hamlet says to Osric, 'Put your bonnet to his right use; 'tis for the head.' (v. 2.)

'Coat' on the other hand is more frequently applied to a woman's garment in Scotland than in England. The Spouse in the *Canticles* says, 'I have put off my coat; how shall I put it on?' (v. 3.) In *Piers Plowman*, Envy relates how even in church she could not help coveting her neighbour's dress if it were better than her own :

'Awey fro the auter thanne turne I myn eyghen,
And biholde how Eleyne hath a newe cote ;
I wisshe thanne it were myne, and al the webbe after.'
(*Passus*, v. 110.)

In Jonson's *Sad Shepherd* (ii. 1), Earine complains that the badger, hedgehogs, and ferret with which her rustic lover has presented her 'prick my coats.' In *As You Like It* (i. 3) the word signifies petticoats. Celia says, 'They are but burs, Cousin, . . . our very petticoats will catch them;' to whom Rosalind replies, 'I could shake them off my coat; these burs are in my heart.' The same use obtains in the following from Fuller, who after giving a catalogue of those who had been supposed to be possessed with evil spirits in the reign of James I., remarks that it 'consists most of the weaker sex, either because Satan would plant his Battery where easiest to make a Breach, or because he found such most advantaged for dissembling, and his Cloven-foot best concealed under long coats.' (*Ch. Hist.* x. iv. 56.)

In Scotland the 'goodman' still means the husband, as in Prov. vii. 19, or the master of the house, as in

S. Mark, xiv. 14. Bullinger writes, according to the English version of his *Decades*, 'The good man of the house by planting godliness in his family doth not a little advance and set forward his private property.' (i. 258.) The word in the original is *paterfamilias*. In the Induction to the *Taming of the Shrew*, Sly says,

'Are you my wife, and will not call me husband?
My men should call me "lord:" I am your good-man.'

'Causey' occurs in 1 Chron. xxvi. 16, 18, and is also found in the margin of Prov. xv. 19, where for 'the way of the righteous is made plain,' we read, 'is raised up as a causey.' The word appears again, but in the form 'causeway' in the margin of Isa. vii. 3, where it is offered as an alternative for 'highway' in the text. In *Paradise Lost* (x. 415) we are told,

'Satan went down
The causey to hell-gate.'

The word has nothing to do with 'way,' though the shape that it wears in the following from Fuller's *History of Cambridge* (iii. 19) shows that such connexion was supposed to exist. He says that Henry Harvey, Master of Trinity Hall, made 'a cawsed-way on the south and other sides of Cambridge.' It was, perhaps, so written under the idea that the term meant a caused or made way, an artificial pathway. 'Causey' does, however, come from the French *chaussée*,—the word, at all events in this form, is obsolete in England, but 'to keep the crown of the causey' still means in Scotland to keep the best part of the road, or, as we should say, 'to take the wall.'

To make a 'road' or 'raid,' *i. e.*, to make an incursion, is another expression, which now seems rather to belong to the northern part of our island, but 'Achish said, Whither have ye made a road to-day?' (1 Sam. xxvii. 10.) In *Henry V.* (i. 2) the King, in view of his intended absence in France, observes that he must take precautions

'Against the Scot, who will make road upon us
With all advantages.'

In 1 Macc., xv. 41, we read of troops who were collected in a city 'that issuing out they might make outroads upon the ways of Judæa.' This word is of unusual occurrence, though 'inroad' is common enough as a substantive, and was formerly used as a verb.

Job exclaims in a well-known passage, 'Behold my desire is that the Almighty would answer me, and that mine adversary had written a book' (xxxi. 35), *i. e.*, had brought a formal accusation against me, in which case the patriarch would not shrink from it. *Libellus* is the Latin both for a little book and an indictment. The latter in Scotch law is still called a 'libel,' which term with us means a defamatory speech or writing, but was not formerly restricted to that. Thus in Jonson's *Catiline*:

Here is a libel, too, accusing Cæsar,
From Lucius Vectius, and confirmed by Curius.'

(v. 4.)

'Book' indeed was applied to any formal document. Sir Edward Montagu defending himself for having

drawn up Edward the Sixth's will, devising the crown to Lady Jane Grey, repeatedly refers to that instrument as a 'book.' (Fuller's *Church History*, viii. i. 2.)

To return, however, from this digression on Scotticisms to the words used in connexion with dress, we will now notice some of those which have to do with peaceful attire, besides 'bonnet' and 'coat' already mentioned.

'Raiment,' *i. e.* the clothing in which one is arrayed, is not in ordinary use, though it still occurs in poetry. Bishop Hall in his *Contemplation of Joseph* has it in the plural: 'He sends variety of costly rayments to his Father.'

'Bravery' signified finery or magnificence generally, as well as valour; indeed, in old writers it oftener means bravado than real courage. In Isa. iii. 18, it is used of finery in dress. 'In that day the Lord will take away the bravery of their tinkling ornaments about their feet.' The wife of Charles of Anjou sold her jewels to enable her husband to buy the sovereignties of Sicily and Jerusalem; 'that sex (observes Fuller) loving bravery well, but greatnesse better.' (*Holy War*, iv. 25.) In Jonson's *Silent Woman* (iv. 2), when the cowardice of two well-dressed coxcombs is exposed, one of the characters says, 'I commended but their wits, madam, and their braveries; I never looked toward their valours.' The word was not confined to splendour in apparel. Fuller calls the golden vine and golden eagle over the entrance of the Temple 'two eminent braveries.' (*Pisgah*, iii. pt. iii. viii. 4.) Howell describes Venice as 'flowing with all kind of bravery and delight' (I. i. 35), and of Dublin he

writes, 'Traffick increaseth here wonderfully with all kind of Bravery and Building.' (I. vi. 36.)

In the passage of Isaiah just referred to the following articles of dress are also noted: 'the caul, the tires, the mufflers, the tablets, the changeable suits of apparel, and the wimples.'

The 'caul' was a small cap or net for the hair; the margin gives 'networks.' In Hos. xiii. 8, it is applied to the membrane which encloses the heart, the pericardium. Chaucer's *Wife of Bath* uses 'wearer of a caul' as a periphrasis for 'woman':

'Let see which is the proudest of hem alle,
That wereth on a kerchef or a calle,
That dare sayn nay of that I shal you teche.'

(6600.)

Spenser, relating how Duessa was stripped of her false finery, writes,

'Then when they had despoyled her tire and call.'
(*Faerie Queene*, I. viii. 46.)

'Tire' was a name in frequent use for head-dress. We have only *tiara* now, which, however, is not an English word at all. Cleopatra relates how in a frolic she dressed Antony in her clothes, and 'put my tires and mantles on him.' (*Ant. and Cl.* ii. 5.) 'Head-tire' occurs in 1 Esd. iii. 6. The verb also was common; Jezebel 'tired her head.' (2 Kings, ix. 30.) So in Jonson's *Every Man out of His Humour* (ii. 1): 'She speaks as she goes tired, in cobweb lawn, light, thin.' 'Attire' now signifies dress generally, but was once used like 'tire' for that which was put upon the

head. 'With the linen mitre shall he be attired' (Lev. xvi. 4); 'exceeding in dyed attire upon their heads.' (Ezek. xxiii. 15.) So Fuller:

'What if those careless tresses were attired?'

(*David's Hainous Sinne*, stanza 16.)

The 'muffler' was a covering over the lower part of the face, worn sometimes for warmth, sometimes for disguise. When Falstaff is dressed up as an old woman, Sir Hugh Evans exclaims, 'I spy a great peard under his muffler.' (*Merry Wives*, iv. 2.)

What our translators intended by the 'tablets' in this passage may be doubtful. The margin gives as the rendering of the Hebrew, 'houses of the soul,' and the articles meant appear to have been 'scent boxes.' But if 'tablet' here causes some obscurity, it might have removed some, had it been employed in another text. (S. Luke, i. 63.) The 'writing-table' for which Zacharias asked was not what we should now understand by that term, but a 'tablet' covered with wax, on which it was customary to write with a sharp pointed instrument called a style. (See also 2 Cor. iii. 3.) In *Every Man out of His Humour* (ii. 2), Jonson addressing the critics says, 'Let them know the author defies them and their writing-tables.' 'A pair of tables,' meaning a pocket-book, is a frequent expression.

'The changeable suits of apparel' may be noted here on account of the peculiar sense of 'changeable,' which commonly denotes fickle, but in this place 'to be changed,' and therefore fine or sumptuous; the gala dresses being taken off when the occasion for

them was over, and plainer garments assumed. Bishop Hall writes, 'Each one striues who shall lay the first hand vpon that changeable cote, which was died with their father's loue, and their enuy' (*Contempl. of Joseph*); though perhaps in this place the coat is called changeable as being variegated, and of many colours.

The 'wimple' was a covering for the neck, and so differed from the veil, which concealed the face. Chaucer describes Shame as

'Wearing a vaile in stede of wimple,
As nonnes done in hir abbey.'

(*Romaunt of the Rose*, 3864.)

'Wimple' is also found as a verb, and means to fold or be in folds. Una hid her face

'Under a vele that wimpled was full low.'

(*F. Queene*, I. i. 4.)

And none could easily tell Nature's sex,

'For with a veile that wimpled every where
Her head and face was hid that mote to none appeare.'

(*Ib.* VII. vii. 5.)

'Kerchief,' the Scotch 'curch,' is obsolete as a term for a head-dress. This, however, was its original signification, for it comes from the French *couvre-chef*, or cover-head, and in this sense it is used in the only passage in which it occurs in our Bible, 'Woe to the women . . . that make kerchiefs upon the head of every stature.' (Ezek. xiii. 18, 21.) Chaucer has 'keverchef' or 'coverchief,' as well as 'kerchef.' An example of this last has been given above (p. 228);

the former is mentioned as part of the attire of the *Wife of Bath*. (Prologue, 455.) Another form of the word is found in Sir T. More's *Dialogue*, as quoted in a note to the Parker Society's edition of *Tyndale*. (iii. 124.) Among other relics of which he speaks 'were certain small kercheors, which were named there our lady's, and of her own working. Coarse were they not, nor they were not large; but served, as it seemed, to cast in a plain and simple manner upon her head.' Etymologically, then, the word in which 'kerchief' survives, viz. handkerchief, is not strictly correct, while 'neckhandkerchief' is a most amorphous compound.

What we now call a 'handkerchief' is in the Bible styled a 'napkin.' It is mentioned as the part of the grave-clothes which bound the head. (S. John, xi. 44; xx. 7.)

Bishop Hall satirises effeminate fops who

'Tread on corked stilts a prisoner's pace,
And make their napkin for their spitting place.'
(*Sat.* IV. vi. 12.)

The 'latchet' of the shoe (S. Mark, i. 7) is derived from the Latin *laqueus*, a noose, and means anything that catches. 'Latch' is a verb as well as a noun. Bishop Andrewes says that our Lord 'stepped between the blow and us, and latched it in His own body and soul, even the dint of the fierceness of the wrath of God.' (ii. 150.) At present we only apply 'latch' to the catch of a door or gate, but we speak of a 'shoe-lace,' and 'lace' is radically the same word. 'Shoe-latchet' is used in Gen. xiv. 23 to express that which is smallest and most trifling; 'I will not take

from a thread even to a shoe-latchet.' Fuller says that Sir W. Compton, though a great favourite with Henry VIII., 'had not a shoe-latchet of Abbey land.' (*Ch. Hist.* Dedic. to Bk. vi.) 'Lace' in the Bible denotes a band. The engraved plate was to be put 'on a blue lace, that it may be upon the mitre.' (Exod. xxviii. 37.) Surrey employs the term in accordance with its derivation, for 'snare:'

'And in my mind I measure pace by pace,
To seek the place where I myself had lost,
That day that I was tangled in the lace.'

(*Restless State of a Lover.*)

A 'scrip' was a small wallet, so called, perhaps, because it was designed to hold scraps, trifling articles scraped off as it were from something larger. David put the stones for his sling 'in a shepherd's bag which he had, even in a scrip.' (1 Sam. xvii. 40.) The 'scrip' was part of the pilgrim's or traveller's equipage; and the disciples would naturally have provided themselves with this, if our Lord had not expressly debarred them from it (S. Matt. x. 10), though afterwards the prohibition was removed. (S. Luke, xxii. 36.) 'At Tours he (Richard I.) took his pilgrime's scrip and staff from the Archbishop.' (Fuller's *Holy War*, iii. 6.)

'Ouches' is often used as equivalent to jewels, *e. g.*, 'Your brooches, pearls, and ouches.' (2 *Henry IV.*, ii. 4.) Nereus gave his grandson Marinell 'gold, amber, yvorie, perles, owches, rings.' (*Faerie Queene*, III. iv. 23.) Properly speaking, an 'ouch' is the setting or socket in which the jewel is placed, and in this stricter sense it is used in our version: 'And

thou shalt take two onyx stones, and . . . make them to be set in ouches of gold.' (Exod. xxviii. 9, 11.) Bacon appears to class them with spangles in his *Essay of Masques and Triumphs*: 'Ouches or spangs, as they are of no great cost, so are they of most glory.' 'Nowch' was another form of the same word, and is used in Chaucer; it is connected with 'notch' and 'niche.'

To pass from jewels to rags; a 'clout,' according to the old derivation, was something that was cleft; Mr. Wedgwood, however, deduces it from the Dutch *klotsen*, to strike; thus it would be a swelling from a blow, and so a patch. We still speak of a clout on the head, and Howell writes, 'The late Queen of Spain took off one of her chapines, and clowted Olivares about the noddle with it.' (ii. 43.) In our Bible, however, the word is only used in the sense of patch or rag. In Jer. xxxviii. 11, 12, we read of 'old cast clouts and old rotten rags,' and the Gibeonites had 'old shoes and clouted upon their feet.' Fuller says, 'Babes of clouts (*i. e.* rag dolls) are good enough to keep children from crying' (*Holy War*, iv. 17); and Christopher Harvey writes,—

'Is not thy daughter glorious within,
 When clothed in needlework without?
 Or is't not rather both their shame and sin
 That change her robe into a clout,
 Too narrow and
 Too thin to stand
 Her need in any stead, much less to be
 An ornament fit for her high degree?'
 (*Synagogue; The Churchwarden.*)

See
 Here,
 Frag. II,
 37
 & Lumby

The linen bands in which the limbs of new-born infants were swathed were often called swaddling-clouts or swathing-clouts. The word does not occur in this shape in our Bible, but thick darkness is spoken of as 'the swaddling band of the sea' (Job, xxxviii. 9); and in Wisd. vii. 4, 5, we read, 'I was nursed in swaddling clothes, and that with cares, for there is no king that had any other beginning of birth.' In the old Lectionary, by a curious coincidence, these words occurred in the first lesson for Oct. 16, on which day the second lesson was S. Luke, ii., telling us how when the King of Heaven was born on earth as a little child, His mother wrapped Him in swaddling clothes, and laid Him in a manger. The verb 'swaddle' is found in Lam. ii. 22: 'Those that I have swaddled and brought up hath mine enemy consumed;' see also Ezek. xvi. 4. Herbert writes:—

'How soon doth man decay!
 When clothes are taken from a chest of sweets
 To swaddle infants, whose young breath
 Scarce knows the way;
 Those clouts are little winding-sheets,
 Which do consign and send them unto death.'
(The Temple; Mortification.)

In Ireland, Protestants, but especially Methodists, are sometimes contemptuously called 'swaddlers' by the Romanists. Southey, in his *Life of Wesley*, vol. ii., chap. 23, states that this arose on the occasion of Cennick, a Wesleyan preacher, taking his text from S. Luke, ii. 12. A Papist who was present thought the word swaddling-clothes so ludicrous that he called

Cennick a 'swaddler' in derision. This person, it indeed the story be true, must have been as little familiar with the translation of his own Church as with the Authorised Version. The Rheims Testament has, 'You shall find the infant swadled in clothes.'

CHAPTER X.

OF WORDS AND PHRASES ALTOGETHER OBSOLETE.

SOME few words there are not yet noticed, which are, for the most part, altogether obsolete, although in certain cases these offer no difficulty, inasmuch as some different form of them still survives in ordinary speech.

‘Delightsome’ and ‘submissly,’ for instance, are both antiquated, but no one would be in doubt as to the meaning of such passages as ‘Ye shall be a delightsome land, saith the Lord of Hosts’ (Mal. iii. 12), or, ‘Till he hath received he will kiss a man’s hand; and for his neighbour’s money he will speak submissly.’ (Ecclus. xxix. 5.) Adams (I. 273) writes, ‘If this gentle physic make thee madder, He hath a dark chamber to put thee in—a dungeon is more lightsome and delightsome—the grave.’ Milton makes Adam say,—

‘Rejoicing, but with awe,
In adoration at His feet I fell
Submiss.’ (*Par. Lost*, viii. 316.)

The word is of frequent occurrence in Clarendon’s

History, e. g., 'Their (the Spaniards) submiss reverence to their princes being a vital part of their religion.' (Bk. i. p. 81.)

'Knop' signifies a bud, and is so used in 1 Kings, vi. 18, 'The cedar of the house within was carved with knops and open flowers.' In this sense the term occurs again and again in the *Romaunt of the Rose*; thus,

'For brode roses and open also,
Ben passed in a day or two,
But knoppes will fresh bee
Two dayes at least or els three.' (1684.)

Like the French *bouton*, which signifies both bud and button, 'knop' also denotes any excrescence, as, for instance, a boss (1 Kings, vii. 24), or, in the form 'knap,' a hill. 'You shall see many fine seats set upon a knap of ground, environed with higher hills round about it.' (Bacon, *Essay of Building*.) 'Knob' is still in common use. In two places (Amos, ix. 1, and Zeph. ii. 14), 'knop' or 'chapter' is given in the margin for 'lintel and 'upper lintel,' which are in the respective texts; the thing meant being a boss, or ornament, on the top.

We 'tack' things together with a needle and thread, or nail them with tintacks, but the form 'tache' is obsolete, and never seems to have been common. 'Thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together that it may be one.' (Exod. xxvi. 11.) Mr. Halliwell quotes from Palsgrave's *Acolastus*, of the date 1540, 'Wylt thou have a buckle of golde, or a golden pynne, suche as in olde tyme women used to fasten their upper

garment with on the left shoulder? Stephanus calleth it a tache, or a claspe.'

Those who are not aware that 'ear' is an old English word meaning to 'plough,' would find it difficult to understand such texts as, 'There shall neither be earing nor harvest' (Gen. xlv. 6); 'a rough valley which is neither eared nor sown' (Deut. xxi. 4); 'the young asses that ear the ground.' (Isa. xxx. 24.) That which is 'eared' is still called earth, and land fitted for plough-husbandry is styled arable, or earable. Calhill, in his answer to Martiall (p. 177), writes, 'He maketh many mysteries of the Cross: as the hoised sail, the earing plough, the blowing winds from each quarter of the earth, the lifted up hands of the faithful people: and every one of these, according to Ambrose his allegation, is a very Cross.' Shakespeare also, dedicating his sonnets to the Earl of Southampton, says, that if they fail, he will 'never after ear so barren a land, for fear it yield me still so bad an harvest.'

'Garner,' though perhaps it can scarcely be called obsolete, is rarely employed in ordinary speech, in which 'barn' has quite taken its place. Though the two words may be used interchangeably, they yet attain to a common meaning from different points. A barn denotes the security of the place in which the crops are 'barred' (if, at least, we accept Horne Tooke's etymology), while 'garner,' or 'graner,' relates to that which is thus protected, viz., the grain. We still have 'granary.' Adams, inveighing against those who created an artificial scarcity by hoarding corn in order to enhance its price, says, 'The Lord sends grain, and the devil sends garners.' (I. 87.)

We may remark in passing, that 'corn' is no longer applied to a single grain, as in S. John, xii. 24, 'Except a corn of wheat fall into the ground.' So Hutchinson, 'The loaf of which we eat was made of many corns of wheat' (p. 37); and Jewel, 'S. Cyprian and S. Augustine say the Sacrament is wrought of many corns.' (I. 520.) The word was not confined to wheat or grain. Bishop Hall observes, 'The least corne of sand is not so small to the whole earth as man is to the Heaven.' (*Cont. of Man.*)

'Cockle,' the name of the weed which grows in corn, and *chokes* it, is perhaps unfamiliar in some parts of the country; it is also called the corn-campion, or, botanically, *agrostemma githago*. 'Let thistles grow instead of wheat, and cockle' (in the margin 'noisome weeds') 'instead of barley.' (Job, xxxi. 40.) Fuller, speaking of celibacy, remarks, 'Some have made Virginitie the corn, and Marriage the cockle.' (*Ch. Hist.* III. ii. 13.)

In the margin of Job, xxiv. 6, we have 'mingled corn or dredge;' the word in the original is the same as that which is rendered 'fodder' in Job, vi. 5, and 'provender' in Isa. xxx. 24. 'Dredge' was a mixture of oats, vetches, and barley, which was sometimes sown to provide food for cattle; it was also called 'bullimong.' Adams says of certain inconsistent people, 'They are full of farraginous and bullimong mixtures.' (I. 127.)

We read that in the plague of hail the flax was smitten because it 'was bollen.' (Exod. ix. 31.) To 'boll' means to round, or to swell out, and the flax was injured because it was so far ripened that its seed-vessels had become filled out, whereas the wheat and

a barley-corn
beef-corn

the rye were not grown up. The word is found in Shakespeare's *Lucrece* (1417),—

‘Here one being throng’d bears back, all boll’n and red.’

And in Jonson's *Sad Shepherd* (I. i.) it appears in a slightly different shape,—

‘And hang the bulled nosegays ’bove their heads,’

i. e., as Whalley explains it, nosegays of flowers in full bloom. The word itself is obsolete, but there are many traces of it. The round vessel in which sugar, &c., are placed is called a bowl; the ‘ball,’ or ‘bowl,’ used in games is round; the round trunk of a tree is the ‘bole;’ the swollen wave is a ‘billow;’ and a ‘bullet,’ or ‘bollet,’ as Spenser writes it, is from ‘boll.’

So ‘poll,’ which is substantially the same word, came to signify the head as being round. A poll at an election is so called because the voters are numbered by head, *i. e.*, individually. (Compare Num. i. 2, 18, 22.) The poll-tax, which caused Wat Tyler's insurrection, was a charge on every person by head that was above fifteen years of age. (Compare Num. iii. 47.) To poll the head was to make it rounder by clipping the hair; Absalom ‘polled his head.’ (2 Sam. xiv. 26.) Latimer, condemning the way in which women laid out their hair ‘with tussocks and tufts,’ says, ‘If thou wilt needs show thy hair, and have it seen, go and poll thy head, or round it as men do.’ (I. 254.) The party term, ‘roundhead,’ was probably derived (though another derivation has been given) from the Puritans polling or rounding their heads, and dispensing with the long locks affected by the Cavaliers. In legal

phraseology a 'deed poll' is one the edges of which are polled or shaven evenly, as distinguished from an indenture. A 'pollard' is a tree whose top branches have been polled.

From the fact that polling had this sense of cutting and shaving, or perhaps from its being connected with taxation, it was used also to denote exaction or extortion; but this signification of the term is not found in our version. A very similar word is employed, but one with a different etymology. To 'pill,' or 'peel,' is to 'skin,' to take off the *pellis*; at least, this is one derivation; another is from *pilus*, a hair, in which case it would be stripping off the hair; a third, less probable than either, is given in Richardson's *Dictionary*. In Lev. xiii. 40, for 'The man whose hair is fallen off his head,' the margin gives 'whose head is pilled;' so Becon, in allusion to the tonsure, calls Romish bishops 'pill-pates, I would say, prelates.' (II. 315.) In our Bible the word is used for the most part literally; 'Jacob pilled white strakes' (Gen. xxx. 37); 'the whiteness pilled away from the corners of his eyes' (Tobit, xi. 13); 'every shoulder peeled' (Ezek. xxix. 18), *i. e.*, the skin was rubbed off by the burdens which were carried thereon. In Isa. xviii. 2, however, 'a people scattered and peeled' is intended (if that rendering be adopted, for another is proposed in the margin), to signify a people dispersed and despoiled, or stripped. 'Pilling and polling' are often joined together in old writers. Thus, Latimer, 'Thou pillest, pollest, and miserably oppressest thy brother.' (I. 107.) In the following sentence the same writer plays upon the word 'pill,' using it first in the

sense of 'strip,' and afterwards of 'rob.' 'Who can pill pilgrimages from idolatry, and purge purgatory from robbery, but he shall be in peril to come in suspicion of heresy with them, so that they may pill with pilgrimage, and spoil with purgatory?' (II. 363.) Elsewhere he uses the substantive 'pill' for 'skin;' 'I have ript the matter now to the pill.' (I. 117.) To pill is no longer employed by us, but 'pilfer' and 'pillage' remain.

1 'To ramp' is to 'leap,' as upon the prey. The word does not occur in the Bible, but is found in the Prayer-book translation of Ps. xxii. 13, 'a ramping and a roaring lion,' where the Authorised Version has 'ravening.' Both terms are obsolete now, though we keep 'rampant' and 'ravenous.' Bishop Hall asks, 'Who that should see a strong lion ramping vpon an vnarmed man would hope for his life and victory?' (*Contemp. Sampson's Marriage*.) Ravin is used both as an active and neuter verb; 'A roaring lion ravening the prey' (Ezek. xxii. 25); 'Benjamin shall ravin as a wolf.' (Gen. xlix. 27.) In Nahum, ii. 12 we have 'ravin' as a substantive, meaning 'prey.' Adams complains of those who 'raven up vicarages' (II. 115), and Spenser (*F. Queen*, I. xi. 12) describes the dragon whose

' Deepe devouring jawes
Wyde gaped, like the griesly mouth of hell,
Through which into his darke abysses all ravin fell.'

In his paraphrase of Ps. lv. the Earl of Surrey uses the word to signify fierceness or destructiveness, speaking

‘Of those false wolves with coats which do their ravin hide.’

‘Leasing’ and ‘jangling’ are two faults mentioned in the Bible. The first of these words occurs twice in our translation, the last only once. ‘How long will ye love vanity, and seek after leasing?’ ‘Thou shalt destroy them that speak leasing.’ (Ps. iv. 2; v. 6.) ‘Some have turned aside unto vain jangling.’ (1 Tim. i. 6.) ‘Leasing’ means a lie; thus Spenser (*F. Queene*, I. vi. 48)—

‘But that false pilgrim which that leasing told.’

And Adams, ‘It seems the prophet had denounced against Edom war; they deride his message as a leasing.’ (I. 305.) The word was clearly obsolescent, if not obsolete, in Fuller’s time, as the following passage shows: ‘Amongst the many simoniacal Prelates that swarmed in the land, Herbert, Bishop of Thetford, must not be forgotten; nicknamed (or fitnamed shall I say?) Losing, that is, the Flatterer; our old English word leasing for lying retains some affinity thereunto, and at this day we call an insinuating fellow a Glozing Companion.’ (*Ch. Hist.* III. i. 33.) Thanks to our Bible, or rather perhaps to the Prayer-book version of the Psalms, where ‘leasing’ also occurs in the two places cited above, that word is more familiar to us now than ‘glozing,’ which Fuller names as in common use in his day.

‘Jangling,’ perhaps, conveys to us the idea of quarrelling, and, indeed, was often so used, as by Puck when, amused at the recriminations between Helena

and Hermia and their lovers, he says, 'This their jangling I esteem a sport.' (*Mids. Night's Dream*, iii. 2.) But originally 'jangling' was only idle talk, such as *jongleurs*, *i. e.*, travelling minstrels or jesters, retailed; and this is its meaning in the Epistle to Timothy. Hutchinson, upholding the value of logic, says, 'I think rather such as jangle against it to be void of all reason, forasmuch as they speak against the art of reason. . . . Many clatter and prate that Peter and Paul never learnt logic.' (p. 28.) 'Jangling' is often applied to the sound which bells make when irregularly rung; *e. g.*,—

'Like sweet bells jangled, out of tune and harsh.'
(*Hamlet*, iii. 1.)

'Loud ringing changes all our bells hath marred,
Jangled they have, and jarred
So long, they're out of tune.'
(Harvey's *Synagogue*; *The Sexton*.)

'Runagate' and 'vagabond' have much the same opprobrious meaning, both denoting a wanderer or a fugitive, the latter being often associated with rogues, while the former (a corruption of *renegade*, in the French *renégat*) is equally a term of reproach. It only occurs in the Prayer-book version of Ps. lxxviii. 6, 'Letteth the runagates continue in scarceness,' where the Bible (in which the word is not found) has 'rebellious.' The *Homily against Idleness* (p. 570) says, 'No idle vagabonds and loitering runagates should be suffered to go from town to town.' Fuller, after remarking that the Ephraimites 'gave the Gileadites reproachfull language, calling them Runnagates' (in

our translation, 'fugitives,' Judges, xii. 4), adds, in reference to Jephthah's victory over them, 'How willingly would those who called others Runnagates have been now Runnaways themselves.' (*Pisgah*, II. ii. 20.) 'A fugitive and a vagabond shalt thou be in the earth' (Gen. iv. 12), is rendered by Tyndale 'A vagabond and a runagate shalt thou be upon the erth.' The term, indeed, is constantly used in regard to Cain; thus Raleigh, 'As Cain after that he had slain Abel unjustly, had thenceforth no certain abiding in the world, so the Jews after they had crucified the Son of God, became Runagates.' (*Hist. of the World*, I. v. 2.) Latimer also styles the Jews 'runagates.' (i. 130.) Adams says of some, 'They may boast themselves of the brood of Cain, for they be perpetual runagates' (i. 18); and again, 'The devil is no idle spirit, but a walker; a vagrant runagate walker like Cain, that cannot rest in a place' (II. 45), and elsewhere he speaks of 'runagates, renegades, that will not be ranged (like wandering planets) within the sphere of obedience.' (II. 233.)

In Prov. xxvii. 22, we are warned that the strongest measures will not make a fool wise. 'Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.' To 'bray' is to break or bruise. Sir Epicure Mammon says of Subtle,—

'Nay, if he take you in hand, sir, with an argument,
He'll bray you in a mortar.'

To which Surly replies,—

‘Rather than I’ll be brayed, sir, I’ll believe
That alchemy is a pretty kind of game.’

(*Alchemist*, ii. 1.)

Bishop Hall’s metaphrase of Ps. ii. 8, 9, runs,—

‘All nations to thy rightfull sway
I will subject from furthest end
Of all the world, and thou shalt bray
Those stubborne foes that will not bend.’

The ‘braying’ of a donkey is perhaps so called from the animal’s ‘breaking’ out into a loud, harsh sound.

In Jonson’s *Fox*, I. i., Volpone, determining to take his ease, and eat, drink, and be merry, says,—

‘What shall I do
But cocker up my genius, and live free
To all delights my fortune calls me to?’

To ‘cocker’ is to pamper or spoil, and is frequently used of injudicious indulgence shown to children, as in Ecclus. xxx. 9, ‘Cocker thy child and he shall make thee afraid.’ Fuller mentions that the bishopric of Ely was founded by Henry I., ‘and his successors cockering this See for their Darling, conferred some of their own Royalties thereon.’ (*Ch. Hist.* III. ii. 24.) And in the dedication of the seventh book of that work to the Lord Hereford, he writes, ‘Your discreet Parents, though kinde, were not cockering unto you ;’ and once more, ‘Grindal, living and dying sole and single, could not be cockering to his own children ; but as a Father of the Church, he is accused for too much conniving at the factious disturbers thereof.’ (IX.

v. 10.) The word may perhaps have some connexion with 'cook,' and refer primarily to pampering the appetite.

'Trow' and 'ween' are words of very similar meaning, each signifying to 'think' or 'suppose,' but usually conveying also the idea of greater or less certainty. Neither of them occurs more than once in our Version. 'Doth he thank that servant because he did the things that were commanded him? I trow not.' (S. Luke, xvii. 9.) 'Weening in his pride to make the land navigable.' (2 Macc. v. 21.) Both terms, however, are extremely common. 'Trow' was often used with the pronoun understood; *e. g.*, 'Was it a tragedy or a passion, trow? A passion it was, yet by their behaviour it might seem a May-game.' (Andrewes, II. 173.) 'Troth' is another form of 'truth,' and is found in the Marriage Service: 'Thereto I give thee my troth.' The two following lines from the *Faerie Queene* (II. i. 11) illustrate both 'ween' and 'troth,'—

'None but that saw (quoth he) would weene for troth
How shamefully that Mayd he did torment.'

'Champaign,' as designating a flat or plain country, is obsolete, but it is met with in Deut. xi. 30, 'which dwell in the champaign over against Gilgal,' and in the margin of Ezek. xxxvii. 2, where it is given as an alternative for 'valley.' The precise form, 'champaign,' indeed, is not in the edition of 1611, for in the former of these passages it is 'champion,' and in the latter 'champian.' In Burton's *Anatomy of Melancholy* we find, 'If thou vouchsafe to regard this treatise, it shall seem no otherwise to thee than the way to an ordinarie

*Heumen &
collato.
h. i.*

Traveller, sometimes fair, sometimes foule, here champion, there inclosed' (*Democritus to the Reader*, p. 13), and Bishop Hall writes,—

'When as the neighbour-lands so couched lain
That all bore show of one fair champion.'

(*Sat.* v., iii. 41.)

Fuller, in the *Holy State* (p. 189), speaks of all offices being made 'champion for their profits' with each other; *i. e.*, of equal emolument.

Job (ix. 33) exclaims, 'He is not a man as I am that I should answer Him, and we should come together in judgement; neither is there any daysman (in the margin, umpire), that might lay his hand upon us both.' 'Daysman' is one that fixes the day as for arbitration or hearing a cause. In 1 Cor. iv. 3, 'man's judgment' is in the original 'man's day,' and is so rendered in the translations of Wiclif, Tyndale, and Rheims. Jewel, in the Preface to the *Defence of his Apology*, quotes Harding as saying, 'Our doctrine hath been too long approved to be put in daying in these days' (III. 121), *i. e.*, to be put on its trial. 'Daysman' is not of very frequent occurrence. Spenser writes,—

'For what art thou,
That mak'st thyselfe his dayes-man to prolong
The vengeaunce prest?'

(*F. Queene*, II. viii. 28.)

And Burton says, 'In Switzerland (we are informed by Simlerus) they had some common arbitrators or dayesmen in every towne, that made a friendly composition betwixt man and man.' (*Democritus to the*

Reader, p. 50.) Dr. Hammond also in the preface to his *Defence of Lord Falkland's Discourse on the Infallibility of the Church of Rome*, observes, 'If there were but one wish offered to each man among us, it would certainly, with a full consent, be laid out on this one treasure, the setting up some Catholicke Vmpire or daies-man, some visible infallible definer of controversies.' Two other words of which 'day' forms a part may be mentioned here as not in common use, though they offer no difficulty, viz., 'day-star' and 'day-spring.' 'Until the day dawn, and the day-star arise in your hearts.' (2 S. Peter, i. 19.) We usually call it the 'morning-star.' Milton has the expression in the well-known lines,—

'So sinks the day-star in the ocean bed,
And yet anon repairs his drooping head.
(*Lycidas*, 168.)

'Day-spring' is of course the 'dawn.' 'Hast thou commanded the morning since thy days; and caused the day-spring to know his place?' (Job, xxxviii. 12.) 'The day-spring from on high hath visited us.' (S. Luke, i. 78.) Virtually the same expression in a somewhat different shape occurs in Judg. xix. 25, 'When the day began to spring, they let her go;' and in 1 Sam. ix. 26, 'It came to pass about the spring of the day.' The captive Samson rejoices in—

'The breath of heaven fresh blowing, pure and sweet,
With dayspring born.' (*Sams. Ag.* 11.)

In Gen. xxxii. 24, the margin gives 'ascending of the morning' for 'breaking of the day,' and in Ps. lxxv.

8, the East and the West are called 'the out-goings of the morning and evening.'

We are not now concerned with the names of coins which are not English words, but Hebrew or Greek, as the shekel, the talent, &c., but two terms connected with money may be noticed. 'Silverling' is a piece of silver. 'Where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns.' (Isa. vii. 23.) Barabas, in Marlowe's *Few of Malta* (i. 1), says, 'Here have I purst their paltry silverlings;' and Adams writes, 'Judas had rather lose his soul than his purse; and for thirty silverlings he sells his Master to the Pharisees, and himself to the devil.' (i. 201.)

'Mite,' like silverling, does not seem to be the name of a particular coin, but is used to denote a very small piece of money. It is a contraction of 'minute.' Wiclif translates S. Mark, xii. 42, 'Sche cast two mynutis that is a ferthing,' though in the corresponding passage, S. Luke, xxi. 2, he puts 'twei ferthingis.' Becon too says, 'If we be not able with the rich men to cast great abundance of goods into the treasure-house, yet let us with the poor widow of the gospel at the least give two minutes, and God will surely approve and accept our good will.' (i. 194.) So brief portions of time, and short memoranda of what passes at a meeting are called 'minutes.' The word 'mite' is chiefly remarkable for the curious way in which it is often employed now by some who seem to think that the widow was commended because her offering was absolutely so small, not because it was relatively so large. If we have regard to the origin of the expres-

sion, it argues more of presumption than humility to call any gift, however liberal (unless it were our all), a 'mite,' while the frequent use of the term to excuse some shabby offering which costs the donor nothing, is a remarkable example of the serene unconsciousness with which persons will sometimes pass the most bitter sarcasms upon themselves.

Three or four names, no longer in common use, and denoting animals of different kinds, may be mentioned. Among the unclean birds in Lev. xi. and Deut. xiv. are the 'ossifrage' and the 'gier-eagle,' and in the latter chapter the 'glede' also. The 'ossifrage' is a bird of prey belonging to the *falconidæ*. Its name, derived from the Latin, signifies the 'bone-breaker,' in allusion to its powerful beak. 'Ospray' is another form of the same word, though distinguished from it in the passages cited above. It would, however, be foreign to our subject to enter into a minute inquiry as to the precise birds indicated. The 'gier-eagle' is a sort of vulture (vulture in German is *geier*). The same prefix was applied to a species of falcon. Sir T. Browne speaks of 'the gier-falcon, which is the noble hawk.' (Tract v. on *Hawks and Falconry*.) The word is now usually written ger-falcon. 'Glede' is an old term for 'kite,' which was so called on account of its gliding motion, and remarkably easy flight. In Scott's *Abbot* (chap. 4), the falconer, after laying down some points in the nature of hawks, adds, 'And so knows every one who knows a gled from a falcon.'

In Job, xli. 1, our translators have adopted the Hebrew word 'leviathan' into the text, but they

explain it in the margin, 'That is, a whale or a whirlpool.' A 'whirlpool' is now used by us of an eddying water, but it formerly signified the great fish (some species of whale) which whirled the pool, no less than the pool that whirled the fish. Spenser, in the list of sea-monsters, reckons,—

'Great whirlpooles which all fishes make to flee.'

(*F. Queene*, II. xii. 23.)

'Cockatrice' is given in the margin for 'adder' in the text of Prov. xxiii. 32; on the other hand, it appears in the text, and 'adder' in the margin of Isa. xi. 8; xiv. 29; lix. 5; it is only in Jer. viii. 17 that it is found alone. Our translators, therefore, clearly regarded the words as interchangeable. 'Cockatrice' is a corruption of 'crocodile'; an old form of which word is 'cockodrill' or 'cockedrill.' Sir J. Maundeville (chap. 18) writes, 'Cockodrills are serpents, yellow and rayed above, having four feet, and short thighs, and great nails like claws.' Cockatrices were the subject of much fable, and were said to be produced from eggs laid by an adder and hatched by a cock; a story evidently invented to account for the name; even as in the same way a legend arose about the crocodile itself that it was afraid of saffron. The 'cockatrice' is often employed as synonymous with the basilisk, which was said to convey death in its baleful glance. Thus Shakespeare,—

'Here with a cockatrice' dead-killing eye,
He rouseth up himself and makes a pause.'

(*Lucrece*, 540.)

It is constantly used by writers to designate a dangerous person, especially a woman of bad character; the apparently feminine termination, perhaps, causing the word to be chiefly applied to that sex, but not invariably. Richard III.'s mother, horrified at her son's wickedness, protests that she has hatched a cockatrice. (*Richard III.* iv. 1.)

'Chanel bone' occurs in the margin of Job, xxxi. 22, where the text has the simple word 'bone.' The term denotes what we usually call the 'collar-bone.' In the second part of Marlowe's *Tamburlaine* (i. 3) one of the characters says :—

'If any man will hold him, I will strike,
And cleave him to the channel with my sword.'

'Jaw-teeth' (Prov. xxx. 14), 'grinders' (Ecclus. xii. 3), and 'cheek-teeth' (Joel, i. 6), all mean the molar teeth. The first two words also occur in the margin of Job, xxix. 17. Bishop Hall writes :—

'Her grinders like two chalk-stones in a mill.'
(*Sat.* vi., i. 287.)

and Fuller, 'We read that all those who were born in England the year after the beginning of the great mortality, 1349, wanted their four cheek-teeth.' (*Holy State*, p. 125.)

In Ezek. xl. 43, for 'hooks' the margin gives a choice of two other renderings, viz., 'endirons, or the two hearthstones.' The common form of the first of these words is 'andirons.' They were iron bars across the fireplace whereon the logs were burnt; they had also rests at either end to sustain the wood, and these

were often elaborately ornamented ; a dog's head seems to have been a favourite device, and 'andirons' are frequently called 'dogs.' The word has become obsolete, together with the thing that it signified, though Mr. Wedgewood⁽⁵²⁷⁾ says that in modern English the moveable fire-irons are called andirons. I have never heard them so styled. The term is found two or three times in Jonson's *Alchemist*, the dupes sending their 'jacks and andirons' to be transmuted into gold. Iachimo describing the furniture of Imogen's chamber says,—

‘ Her andirons—

I had forgot them—were two winking Cupids
Of silver, each on one foot standing, nicely
Depending on their brands. (*Cymb.* ii. 4.)

And Sir W. Scott, in *Woodstock* (chap. 3), writes, ‘On these occasions it was the tradition of the house, that two cart-loads of wood was the regular allowance for the fire between noon and curfew, and the andirons, or dogs as they were termed, constructed for retaining the blazing firewood on the hearth, were wrought in the shape of lions of such gigantic size as might well warrant the legend.’

We ‘mete’ out justice, but we do not ‘mete’ cloth or corn ; the word, that is, is no longer employed in its literal sense as in *Exod.* xvi. 18, where we are told how the Israelites meted the manna with an omer. Fuller, noticing a command to measure a thousand cubits (*Num.* xxxv. 4), observes, ‘Say not this was a long and tedious work to mete by so small a measure.’ (*Pisgah*, I. xiii. 3.) ‘Meteyard,’ how-

ever, the instrument used in 'meting,' is still more antiquated. 'Ye shall do no unrighteousness in judgement, in meteyard, in weight, or in measure.' (Lev. xix. 35.) So Tyndale: 'Nay, say they, the scripture is so hard that thou couldst never understand it but by the doctors. That is, I must measure the meteyard by the cloth. Here be twenty cloths of divers lengths and of divers breadths: how shall I be sure of the length of the meteyard by them? I suppose rather I must be first sure of the length of the meteyard, and thereby measure and judge of the cloths.' (i. 153.)

We read of Elisha's 'servitor.' (2 Kings, iv. 43.) This has given way to 'servant,' which indeed is the translation of the Hebrew word in several places, *e. g.* Num. xi. 28. There were a class of students at Oxford called by this name, who paid much less than others, but had to perform certain humble offices. These last had long lost much of the menial nature that once belonged to them, and in recent years the name 'servitor' has been abolished. Hooker calls Nature God's 'servitor.' (*Ecc. Pol.* I. iii. 4.)

'Undersettters,' *i. e.* props, is found in 1 Kings, vii. 30, 34. Bishop Andrewes says that David 'to make the land strong falleth to underset the pillars' (ii. 13); and Tyndale (ii. 208) speaks of the blessings which result 'if our souls be truly underset with sure hope and trust.' We are never said to 'underset' things now; the age both in language and practice is more accustomed to 'oversetting' them.

Two feminine forms, not in present use, are found in the marginal renderings; 'exactress of gold' (Isa.

xiv. 4) for 'golden city,' and 'inhabitress' (Jer. x. 17) for 'inhabitant.' Such forms were once more common than they are now. Fuller calls Sherah (1 Chron. vii. 24) 'the greatest buildress in the whole Bible,' and Huldah (2 Kings, xxii. 14) 'presidentress' of her college, and Athaliah, 'an idolatrous intrudress.' (*Pisgah*, II. ix. 8, III., pt. 1, x. 1, and III., pt. 2. x. 12.) S. Hilda is also styled by him 'moderatresse' of the Council of Streanch-Hall, or Whitby (*Ch. Hist.* II. ii. 90), and in the *Holy War* (I. 4) he says of the Empress Helena, 'Because she visited the stable and manger of our Saviour's nativitie, Jews and Pagans slander her to have been *stabularia*, an ostleresse, or a she-stable-groom.' 'Ostleress' is found in Mr. Tennyson's *Princess*. In the first part of Marlowe's *Tamburlaine* (iii. 3) Zenocrate calls the Turkish empress 'disdainful Turkess.'

'Wretchlessness' in the 17th Article is perhaps regarded by many as having something to do with 'wretchedness,' but it would be more correctly written 'rechlessness,' *i.e.* recklessness. In *Piers Plowman* (*Passus* vi. 122) we read, 'the deucl haue that reccheth,' *i. e.* the devil take him that cares. Archbishop Sandys says, 'It fareth with the word preached as with the seed sown. Some are so dissolute and retchless that they let it in at the one ear and out at the other.' (P. 300.) The same epithets are joined together in the translation of Jewel's *Apology* (iii. 55): 'For men to be careless what is spoken by them and their own matter, be it never so falsely and slanderously spoken, . . . is the part doubtless of dissolute and wretchless persons.' And Bishop Sanderson asks,

‘What hope is there, then, as to human endeavours and the use of ordinary means, to reclaim such men from the pursuit of their vicious lusts, as are once grown retchless in their good names?’ And again, ‘He that is retchless of his own honour, there is no great fear that he will be over careful of doing his neighbour right in giving him his.’ (i. 23, 62.)

‘Publican,’ in the sense of ‘tax-gatherer,’ one who paid into the treasury or *publicum* (S. Luke, iii. 12, &c.), and ‘quaternion’ (Acts, xii. 4), ‘a party of four,’ are Latin rather than English words, while ‘tetrarch,’ the ruler of the fourth part of a kingdom, and afterwards designating any petty prince (S. Luke, iii. 1, 19, &c.), is a Greek term, though employed by the Romans also. None of them have been really naturalised in our language, though instances of their use may be found. Thus Shylock sneers at Antonio as a ‘fawning publican.’ (*Mer. of Venice*, i. 3.) Adam and Eve apostrophise the elements as—

‘The eldest birth
Of Nature’s womb, that in quaternion run
Perpetual circle multiform.’ (*Par. Lost*, v. 181.)

and Jonson makes Catiline, inveighing against the authorities at Rome, say—

‘All the earth,
Her kings and tetrarchs, are their tributaries.’
(*Catiline*, i. 1.)

But it will be seen that two of these instances are scarcely examples of English usage, ‘publican’ being placed by the dramatist in the mouth of a Jew, and ‘tetrarch’ in that of a Roman. The latter passage,

indeed, is taken almost literally from Sallust (cap. xx.), '*semper illis reges, tetrarchæ vectigales esse.*' Fuller, however, has all three expressions. He states that Polydore Virgil was brought over into England 'to be the pope's publicane or collectour' of Peter's pence; and again he relates that in the reign of Henry I., 'the late king's extorting publicanes (whereof Ranulf Flambard, Bishop of Durham, the principal) were closely imprisoned.' (*Ch. Hist.* II. iii. 13; III. i. 41.) 'Quaternion' is a somewhat favourite word with him; it is found six times (at least) in the *Church History*. In the *Holy War* (iv. 15) he styles the Earl of Artois one of a 'princely quaternion of brothers,' and in the *Pisgah Sight* (III. pt. 2, vii. 4) he refers to 'the quaternion of evangelists.' (Bishop Hall speaks of angels being disposed 'into ternions of three hierarchies.' (*Inv. World*, i. 7.) Again in the *Holy War*, Fuller writes of an army, 'the tetrarchs, whereof were Baldwine, Earl of Flanders, Dandolo, the Venetian Duke, Theobald, Earl of Champagne, Boniface, Marquesse of Montserrat, with many other Nobles.' (iii. 17.) And in another place he styles fire 'one of the tetrarch elements.' (*Holy State*, p. 169.)

Our subject does not involve any detailed consideration of difficulties connected with proper names. No doubt, in the minds of the unlearned misconceptions arise, from the fact that these which in the Old Testament are given in their Hebrew form are found in the New Testament in their Greek dress. Many would be quicker to understand that Eliás, who appeared on the Mount of Transfiguration, was he who witnessed for God against Ahab and Jezebel, and

the Baal-worship fostered by them, if he had been called Elijah in the Evangelists as well as in the book of Kings. Nor would a child perhaps in our schools be so ready in finding the text which is quoted from 'Osee' (Rom. ix. 25) as he would if it had been cited as from Hosea. It may even be (since the Anglo-Greek form corresponds in letters, though not in pronunciation, with the abbreviation of an English female name) that here and there one may have imagined that we were told who Saul's mother was when that King is described as 'the son of Cis' (Acts, xiii. 21); while when any one reads of the 'gainsaying of Core' (Jude, 11), and pronounces the schismatic's name as though it were the inmost part of an apple, it is tolerably certain that he is quite unconscious of any reference to what is recorded in Num. xvi. The worst examples of confusion arising from this source are to be found in Acts, vii. 45, Heb. iv. 14, where 'Jesus' stands for 'Joshua.' In these last instances the error likely to ensue is so evident that probably most clergymen in reading the chapters in church take the liberty of substituting the marginal 'Joshua' for that name which is surrounded for us with such specially sacred associations. Where this has not been done it frequently happens that the bowing of the head on the part of some of the congregation shows how little they have apprehended the meaning of the passage.

There are two appellatives, however, one of a country, the other of a people, which differ somewhat from those already mentioned. 'Palestine' is often used by us as another name for the Holy Land, or even for Judæa alone; but in old writers it means, as

the word implies, the country of the Philistines. So in our version the same Hebrew term is rendered 'Palestina' and 'Philistia' indifferently. (*e. g.* Isa. xiv. 29, 31, Ps. lx. 8.) Some interesting remarks on this subject, and on Shakespeare's and Milton's usage in regard to the word, will be found in Mr. Grove's article on Palestine, in Smith's *Bible Dictionary*. Mr. Grove, however, is mistaken, as the following passage will show, in saying that Fuller, in his *Pisgah Sight of Palestine*, says nothing whatever of the signification of the name: 'Such their [the Philistines] puissance that from them the Greeks and Latines called all this land Palastina, because the Philistines lived on the sea-coast, most obvious to the notice of foreigners.' (II. x. 23.)

The 'Morians' are mentioned twice in the Prayer-book translation of the Psalms (lxviii. 31; lxxxvii. 4). Their land is designated Æthiopia in the authorised version of these passages. Adams asks, 'Can we be born Morians without their black skins?' (i. 257.) And Bishop Hall, satirizing an effeminate youth, says that his manners are—

'All soft as is the falling thistle-down,
Soft as the fummy ball or Morrian's crown ;'
(*Sat.* iv., iv. 75.)

i. e. as the negro's woolly head. Bishop Pilkington in one place (p. 638) styles the Romish author whom he is answering 'a wicked Morian,' but whether he means, as the expression has been interpreted, that his adversary was a follower of Sir T. More, who had then been dead more than thirty years, or whether he is merely

calling names, as too many controversialists on both sides did at that period, and wishes to stigmatise his opponent as a 'nigger,' is, I think, doubtful. Possibly he meant a play upon the word, intending his readers to take it in either signification or in both.

It only remains to notice a few phrases in the Bible which are either obsolete, or in any other way differ from our present use; for in fact some of these which have an unfamiliar sound to the ordinary reader are not archaisms, but foreign idioms derived from the Hebrew and Greek originals, or occasionally from the Latin Vulgate.

In 2 Kings, iii. 11, for instance, Elisha is designated as he 'which poured water on the hands of Elijah,' *i.e.*, was his servant or minister, who performed this office for his master after every meal. Our customs do not in this respect coincide with that to which the text refers, and which would still be perfectly familiar to an Oriental. We may, however, compare the following from the Induction to the *Taming of the Shrew*:—

'Let one attend him with a silver basin
Full of rose-water, and bestrewed with flowers,
Another bear the ewer, a third a diaper,
And say, Will't please your lordship wash your hands?'

Again, to 'strike hands,' means to 'become surety.'
'Lay down now, put me in a surety with thee; who is he that will strike hands with me?' (Job, xvii. 3.)
See also Prov. vi. 1; xvii. 18; xxii. 26—the last of which passages runs thus, 'Be not thou one of them that strike hands, or of them that are sureties for debts.' The form observed among the Jews was for

the man who became security for another to strike the hand of the creditor to whom he pledged himself. To 'strike a bargain' is a common English phrase, but this comes from the Latin *foedus ferire*, and refers to the Roman custom of striking a victim as a sacrifice in token of the ratification of a solemn agreement. To offer the hand, however, as a sign of good faith, is a practice almost universal, and in the Marriage Service the joining of hands is an essential part of the public betrothal. To 'strike the hand' is used rather peculiarly in 2 Kings, v. 11, 'Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.' The margin has 'move up and down,' instead of 'strike;' nor are we to understand that it was a blow that Naaman had expected, but rather the healing touch. 'Stroke' would come nearer to the sense than 'strike.'

Another example of a Hebraism may be found in the challenge which Amaziah sent to Jehoash (2 Kings, xiv. 8): 'Come let us look one another in the face,' or in other words, 'Let us set our armies in array against each other.' So we are told that Pharaoh-nechoh slew Josiah at Megiddo, 'when he had seen him,' *i. e.* had fought with him. (2 Kings, xxiii. 29.) We ourselves speak of meeting an adversary face to face, or of withstanding him to the face (Gal. ii. 11); and having regard to the etymology of the word, we use a similar expression when we write of armies *confronting* each other.

Some might suppose that when our Lord answered, 'Thou hast said,' or 'Thou sayest' (S. Matt. xxvi. 64;

xxvii. 11), no direct reply was given to the high-priest's or Pilate's question; the words, however, convey a distinct affirmation. Bengel, in his comment on the former of these texts, adduces illustrative examples of this usage from Euripides and Xenophon.

There is a striking expression in the Prayer of Manasses, 'Now then I bow the knee of my heart.' This is rendered literally from the original Greek, but Mr. Booker says that it is in common use in several counties in Ireland.

In Acts, xxvii. 21, we meet with another translation from the Greek which sounds somewhat strangely, 'Sirs, ye should have hearkened to me, and not have loosed from Crete, and to have gained this harm and loss.' The expression strikes one as paradoxical, like another phrase which most of us have heard applied to an invalid, 'he enjoys very bad health;' or like the following from Clarendon's *History*, where, speaking of the animosity of many lawyers against the Church in the time of the Long Parliament, he says that they were 'taking all opportunities, uncharitably, to improve mistakes into crimes.' (Bk. iv. p. 425.) So also, but in this case with a more designed and artificial play upon the words, Valentine observes of love,

'If haply won, perhaps a hapless gain ;

If lost, why then a grievous labour won.'

(*Two Gent. of Verona*, i. 1.)

Bishop Wordsworth in his *Commentary* takes this as the meaning of the text, and regards the apostle as rebuking the crew with a gentle irony, as though he would say, 'The gain or profit which you have ac-

quired by taking your own course turns out to be a gain of harm and loss.' There is, however, another interpretation, which can be supported by classical examples, viz., 'Ye should have hearkened unto me, and so have gained over to your side, as it were, this harm and loss,' *i. e.* should have escaped it. Mr. Wright quotes a note from the Geneva version which shows that its authors took this last view; 'That ye should have saued the losse by auoyding the danger.'

In our own language a man would not be pronounced 'guilty of death.' (S. Matt. xxvi. 66.) The phrase is a Latinism taken from the rendering in the Vulgate, '*reus mortis.*' It signifies of course that he of whom it is spoken has incurred the penalty of death.

'He that curseth father or mother, let him die the death' (S. Matt. xv. 4), *i. e.* be put to death. Shakspeare uses the expression more than once. Cloten, for instance, says to Guiderius,—

'Die the death :
When I have slain thee with my proper hand,
I'll follow those that even now fled hence.'

(*Cymbeline*, iv. 2.)

Another phrase, signifying to die, and of frequent occurrence in our Bible, is 'to give up the ghost,' or 'to yield up the ghost' (Acts, v. 5, 10), the parting between soul and body being thus expressed. At present 'ghost' (except when joined with the adjective 'holy,' and applied to the Third Person of the Blessed Trinity) is usually employed of a disembodied spirit, and no longer denotes the spiritual part of a living man's nature. That the body desires many things

hurtful to the soul is thus stated in the *Vision of Piers Plowman* (*Passus* i. 36):—

‘It is naught al gode to the goste that the gutte axeth.’

So in the Catechism, ‘ghostly dangers’ are spoken of in contradistinction to those that are bodily, and Satan is designated ‘our ghostly enemy.’ In like manner, we often find the priest to whom the penitent unburthens his soul called the ghostly father or counsellor. Bishop Cosin, in a sermon at the consecration of a bishop, says, ‘We are about Christ’s own work; which work is the solemn deriving of a sacred and ghostly power upon the persons of the holy apostles, for the use and benefit of Christ’s Church ever after.’ (i. 87.) The same word in the Hebrew which is translated ‘soul’ in Gen. xxxv. 18, is rendered ‘breath’ in Job, xli. 21, and ‘dead body’ in Num. ix. 6, 7, 10; and ‘ghost’ also had all these meanings in English. Bishop Andrewes uses it of breath: ‘Ye see then that it is worth the while to confess this [that Jesus is the Lord], as it should be confessed. In this wise none can do it but by the Holy Ghost. Otherwise, for an *ore tenus* only, our own ghost will serve well enough.’ (ii. 340.) On the use of ‘ghost’ for dead body see the note in Mr. Dyce’s *Glossary to Shakespeare* on the expression ‘timely-parted ghost.’ (2 *Hen. VI.* iii. 2.)

We sometimes take offence, but we are not said, like Sanballat, to ‘take indignation’ (Neh. iv. 1), nor is the expression ‘have indignation’ now current. (Zech. i. 12, Mal. i. 4, St. Matt. xxvi. 8.) In the *Morte d’Arthur* we are told, ‘There were some of the

great lords had indignation Arthur should be their king.' (Bk. i. chap. 4.)

Again, 'to have' or 'to take knowledge' are also obsolete. We may, indeed, have great or little or some knowledge of a subject, but we don't employ the simple phrase 'to have knowledge,' for to know or be informed, as in S. Matt. xiv. 35, 'When the men of that place had knowledge of Him;' and in Acts, xvii. 13, 'When the Jews in Thessalonica had knowledge that the word of God was preached.' In *Hen. VIII.* (v. 3) Gardiner, talking of the charge brought against Cranmer, asks, 'Has he had knowledge of it?' 'To take knowledge' is of frequent occurrence, and signifies to know or to take notice. The condescension of Boaz to Ruth is described as taking knowledge of her; 'Why have I found grace in thine eyes that thou shouldest take knowledge of me?' (Ruth, ii. 10, 19.) Hooker asks, 'Shall we hereupon then conclude that we may not take knowledge of or give credit unto anything which sense and experience or report or art doth propose, unless we find the same in Scripture?' (*Ecc. Pol.* ii. v. 4.) In Jonson's *Every Man out of His Humour* (v. 5) one of the characters exclaims, 'Nay, an I be not worthy to know whither you go, stay till I take knowledge of your coming back;' and in the *Poetaster* (v. 1) Horace says, 'I take no knowledge that they do malign me;' Tibullus replies, 'Ay, but the world takes knowledge.' In the heading of Gen. xxix. we read, 'He (Jacob) taketh acquaintance of Rachel,' *i. e.* recognises her. So Fuller: 'Though I dare not go out of the bounds of Canaan to give these nations a visit at their own homes, yet finding them

here within my precincts, it were incivility in me not to take some acquaintance of them.' (*Pisgah*, II. v. 15.) In Jonson's *Sejanus* (ii. 2) a change of opinion is thus expressed :—

‘They then will lose their thoughts, and be ashamed
To take acquaintance of them.’

‘And from thence we fetched a compass, and came to Rhegium.’ This sentence, occurring as it does in the description of a sea voyage, might possibly be misunderstood by the very young or ignorant, and be taken to refer to the nautical instrument which was not invented for some 1200 years afterwards. Of course the phrase, which is common enough in authors of the time, means making a circuit. Thus Fuller, ‘Wicked men may for a time retard, not finally obstruct our access to happiness. It is but fetching a compass, making two steps for one; a little more pains and patience will do the deed.’ (*Pisgah*, IV. ii. 43.) In another work he employs a similar expression, remarking of the Jordan, ‘This ariseth from the springs of Jor and Dan; whence running south he enlargeth himself first into the waters of Merom, then into the lake of Genesareth or Tiberias, and hence recovering his stream, as if sensible of his sad fate, and desirous to deferre what he cannot avoid, he fetcheth many turnings and windings, but all will not excuse him from falling into the Dead Sea.’ (*Holy War*, i. 18.)

In Ecclus. xxiii. 18 an adulterer is called ‘a man that breaketh wedlock.’ An old English word for adultery was ‘spousebreach.’ Wiclif writes, ‘If ani

do mansleing, spowsbrekyng, or ani thing of wrong to man, in this thing the ymage of God is sylid.' (*Apology for Lollards*, p. 89.)

'Be of good cheer' (S. Matt. ix. 2, &c.), occurs several times in the New Testament as an encouraging form of address. 'Cheer' means 'face' or 'aspect.' Wiclif translates the latter part of 1 S. Pet. iii. 12, 'The cheer of the Lord is on men that don yuelis.' Portia says to Bassanio,—

'Bid your friends welcome, show a merry cheer.'
(*Mer. of Ven.* iii. 2.)

Hence, 'Be of good cheer' is an exhortation to be comforted and happy, as Hannah was, when 'her countenance was no more sad.' 'Good cheer' is also applied in the margin of Prov. xvii. 1, and in Eccclus. xviii. 32 (as it still is by us), to such abundance and good living as 'make a cheerful countenance.'

Another word which is used sometimes for 'face' is 'favour.' In Ps. xlv. 12; cxix. 58, the margin gives 'face' where the text has 'favour.' So 'favour' is used for appearance. 'Joseph was a goodly person and well-favoured' (Gen. xxxix. 6); 'The lean kine were ill-favoured' (Gen. xli. 4); and a blemish or deformity is styled 'evil-favouredness.' (Deut. xvii. 1.)

In Marlowe's *Hero and Leander*, or rather in Chapman's continuation of that poem, for the passage is in the sixth Sestiad, we read,—

'Oh, sweet Leander, thy large worth I hide
In a short grave! Ill-favoured storms must chide
Thy sacred favour.'

Cymbeline (v. 5), looking on Imogen disguised as a boy, exclaims—

‘I have surely seen him ;
His favour is familiar to me.’

A child is sometimes said to favour his father; *i.e.*, to be like him in the face. I believe that the expression is very common in Lancashire, the word being pronounced fävour. We also still countenance, or show countenance, to those whom we favour.

In the Prayer-book Version of Ps. cxxviii. 2 the elliptical phrase occurs, ‘Well is thee’; *i.e.*, it is well with thee; and in Ecclus. xxv. 8, 9, ‘Well is him that dwelleth with a wife of understanding. . . . Well is him that hath found prudence.’ Chaucer writes,—

‘Wel was the wenche with him might mete ;’
(*The Coke’s Tale*, 4372.)

and Bishop Hall (*Satires*, III. ii. 19)—

‘Deserv’dst thou ill ! Well were thy name and thee,
Wert thou inditched in great secresy.’

‘Howl ye, woe worth the day.’ (Ezek. xxx. 2.) ‘Worth’ is an old English word signifying to be or to happen. In the *Vision of Piers Plowman*, when the rats are considering how to bell the cat, a wise mouse counsels them ‘to lat the catte worthe’; *i.e.*, to let her alone, or, as we sometimes say, to let her be. (*Prologue*, 187.) Latimer says, ‘I have heard much wickedness of this man, and I thought oft, Jesu, what will worth, what will be the end of this man?’ (I. 164.) Becon (II. 415) writes, ‘Wo worth thee, thou anti-

christ wo worth thee, wo worth thee, for this thy tyranny and cruelty ?' The word would now be used only in poetry, as in Fitzjames's lamentation over his horse,—

‘Woe worth the chase, woe worth the day,
That costs thy life, my gallant gray !’
(*Lady of the Lake*, canto i.)

‘World without end,’ *i. e.*, for ever and ever, occurs only once in the Bible (Eph. iii. 21), but is found at the end of the Doxology and elsewhere. In this sentence ‘world’ signifies ‘age’ or ‘time,’ and the phrase answers to the Latin *in sæcula sæculorum*, and to the Greek *εἰς τοὺς αἰῶνας τῶν αἰώνων*. Shakespeare uses it as an adjective, in the sense of interminable,—

‘Nor dare I chide the world-without-end hour,
Whilst I, my sovereign, watch the clock for you.’
(*Sonnet* 57.)

And again, in *Love's Labour Lost*, a marriage engagement is referred to as ‘a world-without-end bargain.’ (v. 2.)

I have now reached the end of my task. I would remark, however, that there are many words which occupy debateable ground, so that what one person may consider to be tinged with archaism, another, living, perhaps, in a different part of England, will regard as perfectly plain and common. No doubt, therefore, the mention of some terms in this book and the omission of others may alike invite criticism; but at all events, I hope that few expressions which, so far

as regards their English dress, would be likely to cause perplexity to an ordinary reader, have been left unnoticed. I think, indeed, that in reviewing the ground that has been traversed, we cannot fail to be struck with the rarity of those instances in which any appreciable difficulty or misapprehension would arise from the language of our version. Unquestionably, many words have retained their freshness and currency, because they have been preserved in that Book which happily is in such familiar use among us, and which has done so much to form and fix a standard for our mother-tongue. It would be, of course, absurd to pretend that our English Bible is absolutely perfect, or that it contains no expressions which, bright and clear, it may be, 260 years ago, have gathered rust in the course of time, and might be well replaced by others of a newer fashion. Yet it is earnestly to be hoped that whatever is attempted in this direction will be effected with a very delicate and sparing hand, that thus neither the heart may be disturbed by unnecessary changes, even in the outward dress of that which it has learned to hold so sacred and so dear, nor the ear be disappointed of the ring and rhythm of the well-known words.

The Committees of Revision which are now sitting have very important duties to perform. They have to provide, with all the aids which modern research and scholarship can bring to bear, that we shall have the most correct text and the most accurate rendering of that text. But it will be theirs also to see that in our Bible we still possess a 'well of English undefiled ;'

that its diction shall still be as pure, and simple, and vigorous as now ; that so, apart from higher and more important considerations, the Holy Book may continue to form, even in virtue of the very language in which it is couched, one—and that not the least of the many blessings which we as Englishmen enjoy.

ADDENDA.

PAGE 10. In another work Fuller writes, 'Considering with myself the causes of the growth and increase of impiety and profaneness in our land, amongst others this seemeth to me not the least, viz., the late many false and erroneous impressions of the Bible. Now know, what is but carelessness in other books, is impiety in setting forth of the Bible.' (*Mixt. Contemplations on these Times*, p. 222.)

Page 22. 'Knap' was also used of sharp speech. In Stanihurst's *Description of Ireland*, as quoted both by Halliwell and Richardson, reference is made to 'answering a snappish *quid* with a knappish *quo*.' This use of the word would seem current in Scotland, if we may judge from the two following examples from the Waverley Novels: 'Weel, weel, brother, ye are so wise, said Baby, because ye knapped Latin at Saint Andrews.' (*Pirate*, chap. 5.) And Lady Margaret Bellenden tells Mause Headrigg, 'The evil spirit of the year sixteen hundred and forty-twa is at wark

again as merrily as ever, and ilka auld wife in the chimley-neuck will be for knapping doctrine wi' doctors o' divinity and the godly fathers o' the church.' (*Old Mortality*, chap. 7.)

Page 26. Bishop Hall has 'hungerstarve' again in his letters (Dec. 1, Ep. 5), 'There sate he pent up, for his further merit, halfe hunger-starued for the charitie of the citizens.' In his *Characteristics* he employs the simple word 'starve' of cold; 'How well is he that may be his owne man, his owne master, that may live safely in a meane distance at pleasure, free from staruing, free from burning.' (*Of the Ambitious*.)

Page 35. The Prior and Convent of S. Andrew's, Northamptonshire, in the deed surrendering their house to the Crown, quoted by Fuller (*Ch. Hist.* bk. vi., *Hist. of Abbeys*), say that they 'most lamentably doo crave of your Highnes of your abundant mercy to grant unto us, most greevous against God and your Highnes, your most gracious pardon for our saide sondry offences, omyssyons, and negligences comytted as before by us is confessed against your Highnes and your most noble Progenitors.'

Page 48. Adams (III. 12) uses 'family' of the servants to the exclusion of those who would now be primarily denoted by the word; 'The tongue is every man's best or worse moveable. Hereupon that philosophical servant, when he was commanded to provide the best meat for his master's table, the worst for the family, bought and brought to either neats' tongues.

His moral was that this was both the best and worse service, according to the goodness or badness of the tongue.' Howell employs the term of a royal establishment, and writes of the Infanta, 'Her family is a settling apace, and most of her ladies and officers are known already. (I. iii. 26.)

Page 76. 'But' means 'except' in the following from Fuller (*Ch. Hist.* X. i. 11), though the sentence has a peculiar sound; he says of the city of Geneva, 'Long since it had been undone, but because it had so many enemies to undoe it.'

Page 82. Bishop Sanderson furnishes another example of the use of 'by' for 'against.' 'Who is he that will harm you, saith St. Peter, if ye be followers of that which is good? As if he had said, men that have any shame left in them will not lightly offer to do you any harm, or to say any harm by you, unless by some miscarriage or other of your own you give them the advantage.' (I. 27.) And in the *English Chronicle*, or rather in another manuscript quoted in the Appendix (p. 118), we have an instance of the use of 'by' for 'during;' it occurs in an account of the funeral of Humphrey, Duke of Gloucester; 'On the Fryday they come to Seynt Albones, and there was done his Dyryge, and on the morewe his Masse, and thanne put into a feyre vout wheche was made for hym by hys lyffe, and so closed and mured vp.'

Page 155. 'Presume,' as well as the adjective derived from it, has lost a sense which once it had,

that namely of undertaking or attempting anything. 2 Macc. viii. 9, ('So Nicanor undertook to make so much money of the captive Jews as should defray,' &c.) is thus summarised in the heading of the chapter, 'Nicanor is sent against him; who presumeth to make much money of his prisoners.' In the treaty between Henry VI. and the Duke of York it is stated that for the more confirmation thereof, the lords spiritual and temporal agree to 'resyste to theyre power alle thaym that wold presume the contrary, accordyng to thayre astates and degrees.' (*Eng. Chron.* p. 104.)

Page 160. We read sometimes of horse bread as well as horse meat. Thus in the *English Chronicle*, p. 8, 'A bakeris man of Londoun baar a basket ful of horsbred in to fleetstrete toward an ostriie hous, and there cam a yoman of the bishoppis of Salesbury, callid Romayn, and took an horsloof out of the basket.'

Page 200. 'There are certain lands in the marches of England and Scotland (whilst distinct kingdomes) termed battable-grounds, which may give for their motto, not, *Dentur justiori*, but, *Dentur fortiori*, for alway the strongest sword for the present possessed them.' (Fuller, *Ch. Hist.* III. v. 31.)

Page 202. 'He breeds no bate with telling of discreet stories' (2 *Hen. IV.* ii. 4); and again,—

'This sour informer, this bate-breeding spy.'
(*Venus and Adonis*, 655.)

Page 205. 'There be three manner of persons which can make no credible information: first, adversaries, enemies; secondly, ignorant and without judgment; thirdly, *susurrones*, that is to say, whisperers and blowers in men's ears, which will spew out in hudder-mudder more than they dare avow openly.' (*Latimer*, ii. 327.)

Page 216. As in some way connected with the subject of dress, we may note that in three or four places in our version 'naked' does not mean what we now understand by the word, but only signifies that the upper garment had been taken off. S. Peter, for instance, is said to be naked when he had divested himself of his 'fisher's coat.' (S. John, xxi. 7.) And Michal taunts David with being uncovered, though he 'was girded with a linen ephod.' (2 Sam. vi. 14, 20.) See also 1 Sam. xix. 24; 2 Macc. xi. 12. Virgil (*Georgic* i. 299) directs the husbandman, as Hesiod had done before him, to plough and sow naked, or as we might say, to work in his shirt-sleeves. When the Earl of Warwick sent some bishops to treat with Henry VI., complaint was made of the number of men-at-arms who accompanied them: 'Thanne the erle of Warrewyk sent an herowde of armes to the Kyng, besechyng that he myghte haue ostages of saaf goyng and commyng, and he wolde come naked to his presence, but he myghte nat be herde.' (*Eng. Chron.* p. 96.) In this case the word means 'un-armed.'

Page 219. Brigandines seem to have sometimes

signified greaves, as in the following: 'The said cap-teyn (Jack Cade) rood aboute the cite beryng a nakid swerd in his hand, armed in a peire of brigaundynes, weryng a peire of gilt sporis,' &c. (*English Chronicle*, p. 66.)

Page 225. Goodman, which is used in our Bible for the master of the house generally, was commonly applied to such as were below the rank of gentry. Fuller says 'of the good yeoman,' 'He insults not on the ruins of a decayed gentleman, but pities and relieves him; and as he is called *goodman*, he desires to answer to the name, and to be so indeed.' (*Holy State*, p. 93.)

Page 225. 'The crown of the causey' is thus explained in Galt's *Provost*, chap. 15: 'In those days the streets were not paved at the sides, but only in the middle, or, as it was called, the crown of the causey; which was raised and backed upward, to let the rain-water run off into the gutters.'

Page 229. The same word, which in Isa. iii. 22 is translated, 'changeable suits of apparel,' is in Zech. iii. 4, rendered, 'change of raiment,' and is applied to that festal dress which was to be put on Joshua, the high-priest, instead of the filthy garments in which he had been clothed.

Page 247. Fuller writes, 'One needlessly precise took causeless exception at a gentleman for using the word "in troth" in his discourse, as if it had been a

kind of an oath. The gentleman pleaded for himself that "in truth" was a word inoffensive, even in his judgment who accused him. Secondly, that he was born far north, where their broad and Doric dialect pronounced truth, troth, and he did humbly conceive the tone of the tongue was no fault of the heart. Lastly, he alleged the twenty-fifth Psalm, as it is translated in metre :—

" To them that keep His testament,
The witness of His troth."

And thus at last, with much ado, his seeming fault was remitted.' (*Mixt Contemp. in Better Times*, p. 240.)

Page 253. In Colonel Cunningham's edition of *Marlowe*, 'channel' in the passage that I have cited is explained by channel bone, but may it not rather here mean the windpipe? It is difficult to see why the collar bone should be called the channel bone, though that it was sometimes so called is certain.

Page 256. Fuller has also one or two feminines in a Latinised form. He styles Elizabeth Barton, the Maid of Kent, 'an impostrix' (*Ch. Hist.* V. ii. 47), though afterwards he calls some girls who pretended to be suffering from demoniacal possession 'impostresses' (*Ib.* IX. iii. 11), which form is not altogether out of use, although 'impostor' is frequently applied to cheats of both sexes. He also states that the Duchess of Suffolk, as executrix of her husband, Duke Charles, was 'credetrix' of the German Emperor. 'Executrix' is perhaps the only one of these Latin

feminines that is still of common occurrence, although 'inheretrix,' which is often employed by Fuller, is not entirely obsolete; it may be found, for instance, in the last sentence of Mr. Thackeray's *Lectures on the Four Georges*. One has heard of the pedantic (but probably mythical) clergyman who prayed for 'Victoria our Queen and Governess;' and Fuller tells us that Queen Elizabeth 'could not well digest the affected over-elegancy of such as prayed for her by the title of *Defendress of the Faith*, and not the *Defender*, it being no false construction to apply a masculine word to so heroic a spirit.' (*Holy State*, p. 254.)

ERRATA.

Page 188, line 8, for 185 read 243.

Page 194, line 25, omit *the*.

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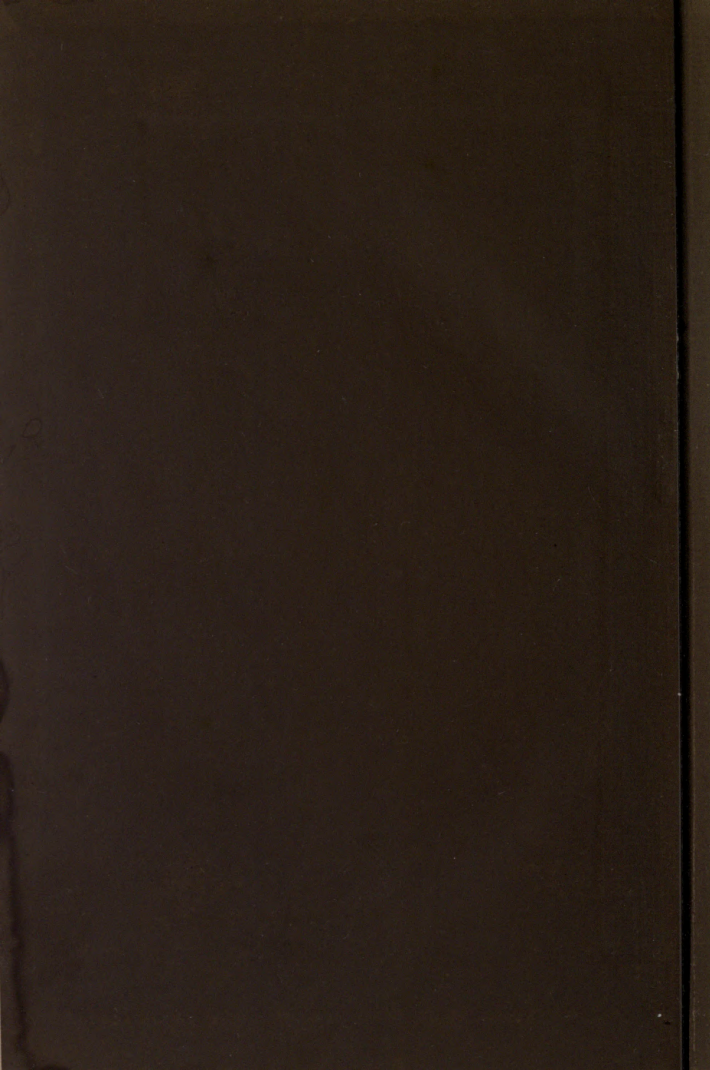
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THE BISHOP OF WINCHESTER ON AURICULAR CONFESSION.

Daily News, Apr. 19, 1876.

At a vestry meeting at Pear Tree Green, near Southampton, yesterday, there was a warm discussion in reference to the adoption of the practice of auricular confession in the Church of England, as urged by the two clerical missionaries who recently conducted a ten days' mission in the parish, and as since recommended from the pulpit by the Rev. T. L. O. Davies, the vicar. Many parishioners gave up their seats and left the church in consequence, upon which Mr. Richard Bell, the parish warden, wrote to the Bishop of Winchester for advice, and the following reply was now read from his lordship :

17, Devonshire-place, London, W., April 15th, 1876.

Dear Sir,—I do not know what has hindered me from receiving your letter dated April 1st for so many days. I wish I could answer your questions more satisfactorily than I feel I can. I regret very much that the greater union of sentiment that missions ought to produce, and in many cases have produced, should have been hindered at Southampton by the pressing on congregations and individuals the duty of habitual private confession. We can find no authority for such a practice in Holy Scripture in the records of the primitive Church, or in the formularies of the Church of England, and though I fully believe in the benefit to a sin-laden conscience of being allowed to unburden itself to a spiritual adviser, I believe it is not wholesome for any one to make a practice of constant confession, or to be subjected to the guidance of a director. To the best of my belief, however, I have no authority in a case of this kind, and can only express my own sentiments. The state of our towns and villages is such that earnest efforts to awaken souls from indifference and carnal security must be made, even if connected with them there be some danger of indiscretion and extravagance; and I should be unwilling to withdraw my countenance from such efforts unless I could learn that more harm than good resulted from them. I certainly do believe that there is abundant room for missionary work in our close streets and our scattered country parishes, without the necessity of bringing in doubtful agencies, which certainly do not make for peace. I am satisfied that if the Church's full machinery were by united exertions brought to bear upon our people without any adventitious aid, more lasting good would be effected than any doubtfully lawful agencies can produce. When you ask me what you can do as churchwarden, I can only answer that if I have no power as bishop you can have none, except it be the power of mediation and that wholesome influence which a Christian and charitable spirit is sure to give.—I am, dear Sir, your faithful servant, H. WINTON.

